

AMERICA

A CATHOLIC REVIEW OF THE WEEK

NOVEMBER 26, 1938

WHO'S WHO

JOHN WILTBYE has wandered into our company again with his wise comments on the way the world is deteriorating. . . . LAWRENCE LUCEY, the lawyer from beyond the East River, again provokes a discussion. Far be it from him to favor child labor, as he insists. He wants none of it, but he does want the causes for it to be eliminated. And such legislation as we have, to his mind, will not legislate the child out of harmful employment. . . . M. J. HILLENBRAND has also been appearing in this column during the past few years. He is a student of and writer on international affairs, especially their legalistic aspects. . . . W. GERALD DOWNEY makes his first bow to our readers. He is an Instructor in Political Science in the Graduate School of Georgetown University, Washington, D. C. . . . ENID DINNIS is an English author whose work is always welcomed. The daughter of a Divine, she entered the Catholic Church in 1897, and wrote some of the most entrancingly beautiful fairy stories for grown-ups that our language has known. Her clever piece in this issue is a type of the more serious biographical writings to which she later devoted her talents.

IN THE BOOK SUPPLEMENT, the articles are all written by the Staff, except the survey of history by John J. O'Connor, former managing editor of the *Commonweal*. For the first time in all history, AMERICA indulges in cartoons. Surprising? The artist is George E. Brenner, well known as the designer of syndicated comic and mystery strips.

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COMMENT

SWINGING back to the eras that we had thought were gone forever, the *New Republic* and its editor, Bruce Bliven, have intensified their Catholic-baiting by a new descent. The Catholic Church seems to be an obsession with Mr. Bliven. He wishes it were different. He offers it, on occasion, his advice, more or less to the effect that, if the Catholic Church or its spokesmen behave themselves, are very submissive, make no noise, they will be permitted to live in this country. Otherwise, the great American public educated by the *New Republic* must administer, very sadly, a stern spanking. The variations on this theme have amused us. Occasionally, however, Mr. Bliven deemed it an urgent necessity to publish more severe denunciations of the Catholic Church, its doctrines, its policies, its unalterable stupidity, and its stygian blacknesses. He has found an author whose words impress him deeply and whose experiences he must approve. His spokesman, pushed forward with all the ponderous acerbity of the *New Republic*, is an Irishman educated for work as a priest on the foreign mission, who tired of the mission; came to the United States and failed as a curate and pastor; who tired of the priestly functions and failed in his vows by marrying; who tried to establish a church in New York where married priests were the celebrants of Mass, and failed; and who now rides the waves of success through the publication of his views in the *New Republic*. If all Catholic priests of the United States were like this author, Mr. Bruce Bliven might bestow his approval upon the Catholic Church.

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TRIBUTE was rendered to Thomas F. Meehan, K.S.G., editorial member of the AMERICA staff since its first aggregation in 1909, by the United States Catholic Historical Society. A gold medal, bearing on one side the distinguished features of the octogenarian historian and journalist, and on the reverse side the essential data, was awarded him for his contributions to historical research in general and in particular for his devoted service through forty years as editor of the publications of the United States Catholic Historical Society. Mr. Meehan is known to all our readers through his varied and always interesting writings. He has won the debt of gratitude from, probably, thousands of old and young students of American Catholic history. He holds strongly the affection of all the succession of editors, associate editors, staff members, secretaries, office boys, compositors, pressmen, printer's devils, messengers, cleaner-ups, etc., who have co-operated in the publication of AMERICA through thirty years. They congratulate him on this new honor which he accepted most meekly and realistically. And they congratulate the United States

Catholic Historical Society on its fine discrimination in selecting Sir Thomas as the recipient of its first honorary award.

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NOT in vain was our rustling of the question about the *Erica Reed*. The vessel was hailed by an armed trawler of General Franco's fleet in the vicinity of Gibraltar. It was permitted to pass, and permitted, apparently, by the Nationalist Cruisers to plow slowly through the Spanish waters to its destination. Our concern about any mishap to this American ship, either through an attack or by internal explosion, was grave. Nothing happened, as far as we have been informed to date. Anything might have happened, in the shore waters of the Mediterranean, and the detonations would have rocked the United States. The spokesmen of the Popular Front, under whose auspices the *Erica Reed* was sent, have accused us of preparing an alibi for General Franco. The truth is that we had hoped and urged that General Franco's navy would not fall into the trap that was set by his American enemies. Our only purpose was that of puncturing the alibi of the American Popular Front and of raising danger signals so that the storm we judged to be premeditated might not burst suddenly upon our Administration.

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PERSISTENTLY, subtly and misleadingly information will continue to be issued that "there is no persecution of the Church in Austria"; precisely as we have been told that religion is highly respected in Russia, Mexico and Loyalist Spain. Failing memories may be aided by the following list of some of the matters of ordinary public record (cf. Pierre Scey, *Etudes*, October 20, 1938):

1. The new legislation on marriage brutally defies the Church and the Concordat with the Holy See.
2. Every means of pressure is used in the new propaganda for apostasy.
3. Chaplains' service in the hospitals is rendered illusory if the new decrees are put into execution.
4. The foundation funds of the Catholic University of Salzburg have been appropriated by the Government; the Faculty of Theology at Innsbruck suppressed by a measure emanating apparently from nowhere; most of the minor seminaries and diocesan colleges have been confiscated; state credits have been withdrawn from Catholic colleges; no new pupils are to be received; some are already closed by decree; the teaching congregations of men and women have been thrown out; teaching nuns are laboring as farm-hands.
5. All Catholic associations are dissolved; Catholic bookstores confiscated; works of pure charity are placed under state control.
6. The specter is brandished of renewed foreign exchange and "immorality" trials; while the country is flooded with grotesque campaigns against "political Catholicism" and outrageous caricatures of the

Pope; and, of late, the violent physical attacks on Cardinal Innitzer and the prelates in person.

What is of private, not of public record—the incessant house searches and police requisitions; the dismissals from employment because of religious belief and practice—can only be fully known by those who experience it. It is not only persecution, but super-persecution.

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NAZI madness and savagery, exemplified in the latest penalization of Jews and the barbaric destruction of property as well as in the attacks on the Catholic Church and its Cardinals were trenchantly scored by several members of the American Hierarchy. The most recent torrent of Nazi hate and spite shows the limitless bounds to which a Government that has professedly thrown off Christianity can go, at least in dereliction of its duty to preserve public order and insure the safety of human lives. It may portend, too, the rising danger to such a Government of a youth schooled in militarism without religion, and of an adult population which needs little incentive to raise its hands against whatever is sacred or permanent in human institutions. Well may the Archbishop of Baltimore demand: "Whence comes this madness?" as exemplified recently in Vienna, Munich and on the streets of Berlin. An insane victim of Nazi persecution murders a Government official and a whole race is made tributary to punishment. A silly fine that reminds one of the stupid tactics of a perplexed teacher who punishes a whole school for the offense of one. "The 500,000 Jews in Germany were not responsible for the murderer; no race can be held responsible for the action of one lone member." Archbishop Curley spoke as a Christian against pagan barbarity exercised by a Government that flouts Christianity and that may soon enough be brought up against the inevitable sequel of its awful renunciation.

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LAST week's issue contained, you will remember, a rather detailed, highly informed and informative discussion of the *Ordensburgs*, the new institutions where Nazi leaders are being trained for the governance of a totalistic state. The training there given extends to body as well as to the soul, to the whole of a young man's physical and psychological as well as his intellectual make-up. From another source, not from the author of this article, we learned that the three years' curriculum of these "Citadels of Nazism" contains a study of Catholic doctrinal and social teaching—with, of course, the purpose of combating Catholic influence. Looking at the Nazi example we may ask: How many of our Catholic young men, Catholic college graduates, are ready to give up three years of their life to the exclusive study of the principles and methods of Catholic Action? Yet, if the Church is spiritually to conquer the modern world, some such specialization in the case of Catholic Action leaders would appear necessary: a training—of mind, body and soul—for the arduous tasks of the Christian aposto-

late—and a life entirely and exclusively devoted to this one end.

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NO matter what the sins, real or imaginary, of the railroads have been in the past, there is no glossing over the fact that they are in a bad way at present. Their financial distress has been increasing year after year, and it stands to reason that, unless something be done for them soon, most of the first-class roads will be in the hands of receivers, or of the Government, which is perhaps the greater of the two evils. A remark made by Fred W. Sargent, president of the Chicago-Northwestern Railway, aptly describes a widespread attitude toward the railroads in particular and business in general. "The theory," he said, "seemed to be that as rapidly as railroad earnings improved, rates should be reduced, rather than to permit the railroads to build any surpluses . . . for additions and replacements." The railroads are an integral part of our economic system. With any kind of fair treatment they are capable of absorbing another 200,000 employees, not to mention the thousands of others who would obtain re-employment through mills and factories that furnish railroad supplies. But above all, it should be remembered that the railroads, in great part, represent the direct or indirect savings of thousands of working people who thus invested their earnings for an old-age nest egg.

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WHAT will happen if the dreams of the Ukrainian Nationalists come true, and the united Ukraine arises from the paralysis and separation which now bind it? That such a national resurgence will or can take place is a matter entirely beyond our powers of prophecy; and national attitudes and experiences, of course, will sharply differ as to whether it is to be desired or not. But if thoughts busy themselves in any way with the future, we cannot leave out of sight the fact that the Ukrainian national movement, long buried obscurely out of sight, has suddenly broken forth in the four Ukrainian territories now parceled out among Soviet Russia, Poland, Czechoslovakia and Rumania, besides a renewed agitation among the Ukrainians of the United States and Canada. The appointment of Msgr. Voloshyn as Premier of the new "autonomous" government of eastern Czechoslovakia or "Carpathian Ukraine" gives now the basis for a Ukrainian irredentist "Piedmont" of 750,000 people to work for the liberation of 50,000,000. Behind their efforts is the tremendous sanction of Hitler, whose designs against Russia and whose supreme imperial ambitions are wedded to the utilization in their behalf of a resurrected Ukraine, under Nazi German protection. This is the sword he brandishes over atheist Soviets and over Catholic Poland and Catholic Hungary. Since Ukraine itself has long been a battle ground between Orthodoxy and Catholicism, there is ample room for speculation as to what form this resurrection may take; ample reason for earnest prayer that wisdom may guide the Ukrainians if God's Providence restores their power.

GRINGOS, OIL AND LAW SOUTH OF THE RIO GRANDE

Our good neighbor policy may be slightly upset

M. J. HILLENBRAND

THE MEXICAN oil and land confiscation program has precipitated a legal and political mess which may profoundly affect the course of future relations between the Americas. Large issues are at stake, and from the State Department down, we ought to know precisely what those issues are as the tragi-comedy runs its course. While the big oil interests in trouble usually fail to stir up much sympathy, the average citizen is apt to support our diplomats in whatever stand they take against apparently pretty high-handed tactics and suicidal defiance below the Rio Grande.

The picture presents an almost hopeless tangle of law, imperialism, socialism, and traditional foreign policy. Any untangling requires an excursus into the unsavory history of United States-Mexican relations during the past fifty years. Back in 1884, Porfirio Diaz swept into complete power for a second term as President of Mexico, a position he did not relinquish until 1910. Known to some as a "beneficent dictator," he was certainly beneficent enough to foreign corporations eager to capture a share of the great mineral and subsoil wealth in his country. Superimposed on the *encomienda* agricultural set-up, this system of foreign concessions and repeated bond issues that virtually mortgaged an entire country, the productive wealth of which was already in the hands of the mortgagees or their financial allies—created an obviously impossible situation. With a day of reckoning inevitable, the 1910 Revolution saved Diaz the trouble of doing the reckoning.

Came the short-lived Madera regime, ended by assassination. Huerta followed in 1913, but failed to reckon on the idiosyncracies of the great idealist then occupying the White House. Though the new Mexican President may have been *de facto* ruler, he was certainly not *de jure* to Mr. Wilson; and failure to receive recognition by the United States usually means another revolution and new government in Latin America. After we had bombarded Vera Cruz and blown a hundred innocent Mexicans to pieces in vindication of our national honor; after the so-called ABC Powers (Argentina, Brazil and Chile) had mediated and, alarmed by American truculence, forced Huerta out; and after another interval of confused contention for power, spiced by

the Pershing-Villa fox hunt—General Carranza finally established himself as President to the satisfaction of Washington under the new Constitution of 1917, the source of most subsequent difficulties. For embodying the original agrarian reform ideals of the 1910 Revolution, it vested in the Government title to all land and subsoil, with the proviso that "private property shall not be expropriated except for reasons of public utility and by means of indemnification."

With Carranza in his turn overthrown and killed in 1920, an anti-American Obregon administration seized power and immediately passed laws expropriating land from existing holders to distribute, theoretically, among native communities. Transforming ownership into fifty year leases, void unless the now renting company could show some "positive act" of exploitation, the Act of Exploitation was an ingenious legal device; but since foreigners had held much unworked land in reserve, since the constitutionally required payment for expropriations was to be in non-negotiable government bonds on a low property valuation basis—the howl of the injured swept over the Americas. Hard cash payment at once, demanded A. B. Fall, chairman of the Senate Foreign Relations Committee; while as in the past few months, diplomatic mail pouches bulged with expostulation. Finally, a compromise agreement passed the buck to a future administration and permitted aggrieved American owners to file claims before the mixed tribunal set up in 1923.

In 1924, Calles took over the reins; his first Congress narrowed the definition of "positive act" down to a hair-line—and the cycle of protest, evasion and temporary settlement began all over again. "Those were Obregon's promises, not mine," said the new President; but after nearly four years of acrimony, he agreed to the Morrow Settlement, which only congenial optimists believed had really settled anything.

The intensified Church conflict provided new diversion for nearly a decade, but the apparent Cárdenas bombshell was clearly in line with precedent. The factual background is simple enough: a general strike in the spring of 1937 resulted in a Mexican Labor Board ruling that the oil com-

panies must boost wages about \$11,000,000, set up a complex pension plan, and provide for worker participation in management. An appeal to the Mexican Supreme Court for a restraining injunction failed; the recalcitrant foreigners were declared "in rebellion," and Cárdenas invoked the Expropriation Law, with indemnity to be paid in ten years from funds to be taken from a "certain percentage . . . of the production of petroleum and its derivatives. . . ." Then the diplomatic fun began.

While the international legal issues are vague and conflicting enough, three relevant principles may be noted:

1. An alien must invoke every practically available local remedy before his Government has a right to intervene officially in claiming injury. If a lower court comes through for the Mexican Government with a decision manifestly unjust, the alien's duty is to appeal his case to the higher courts all the way up to the Supreme Court. Truly enough, this rule may be breached more than practised; our own history of intervention in Latin America certainly permits us to hang up no white sheet. And also, truly enough, a State Department with a hankering to intervene, spurred on by the "interests," can always brush aside the letter of the law by insisting that, with the local courts so evidently biased and politically dominated, appeal would be merely wasted time and energy. Depending on which side of the fence you happen to be on, this "exhaustion of local remedies" rule may seem either like an invitation to a legal run-around, a travesty on alien rights, or a just assertion of independent national sovereignty and jurisdiction.

An additional complication rises from the Calvo Clause written into the 1917 Constitution, providing under penalty of property forfeiture that aliens may only acquire land if they agree to sign away their status as foreign citizens relative to that land. Only the usually intervened-against Latin American states, however, admit that an individual can bargain away his sovereign's right to protect him.

2. The denial-of-justice concept provides a supplementary principle. Though publicists do not agree as to whether the primary act against an alien, or the ultimate refusal of just legal amends, constitutes the actual violation of international law—they all admit that such a denial of justice creates an indubitable right to diplomatic intervention. No one can blame a judge for his honest mistakes; but studied delay, political control, violation of ordinary procedure will not qualify a court as honest.

3. A state may not treat alien-vested property-rights any worse than those of its own citizens; it remains a moot question whether it can treat some alien rights quite as badly. The Responsibility of States Committee split wide open at the 1930 Hague Codification Conference over the existence of a certain minimum standard of justice due to aliens, regardless of how a government abused its own.

Here the 1917 Constitution perhaps proved a boomerang against the intent of its framers by providing for indemnity upon expropriation. When Mexico soaks the gringos, it must pay—because it promised to pay; and violation of such a basic writ-

ten guarantee would be an evident international delinquency. If the law simply provided for expropriation without indemnity to anyone, national or alien, the United States would have microscopic legal foundation for protest. So eminent an authority as Professor Edwin Borchard can find nothing in the law of nations that bars a state from attempting a complete revolution in its system of land tenure—unless it has previously promised not to. In other words, an alien's ownership of land and appurtenances is not one of those minimum rights, the very existence of which created a miniature civil war in 1930 among the legal pundits.

Apply these three principles and their corollary that an alien is entitled to the benefits of the local law—and you may indict Mexico before a non-existent bar of international justice: for having violated its own statutory and constitutional requirements of expropriation only upon specifically defined causes of public utility; for its politically dominated judicial procedure marked by persistent Supreme Court refusal to review the facts and law of the controversy; for its vague and inadequate method of reparation. Of course, the criteria of proper reparation are highly technical, but in the Chorzow Factory Case, the World Court laid down the general rule that it "must so far as possible wipe out all of the consequences of the illegal act and reestablish the situation which would in all probability have existed if that act had not been committed." The relevant illegal acts in this case would be the original executive decree of expropriation in violation of Mexican law and the subsequent denial of justice.

Now that may be the law, and it seems that the United States holds all the aces. But historically-minded Mexicans have already dug analogous American violations out of our unpublicized past, while the legal concepts involved in the first place are vague and fluid enough to permit convincing sophistry by both parties. Besides, anyone without blinkers knows that more than legal principle molds policy. If we really wanted to turn on economic and diplomatic pressure, the already quivering and quaking Mexican economy with its drying up of export markets, continued distortion of a shaky national credit structure, complete collapse of abortive agrarian reforms—would topple precipitously. And politicians, stubborn or not, do not like being thrown out of office, especially below the Rio Grande where they may also be lined up against a wall. Perhaps the recent confiscation of American small properties in land will force sterner action into Mr. Cordell Hull, who has tried to live down the balmy days of American dollar diplomacy in Latin America. For the first time the big oil companies have found only an indifferent ally in Washington, which wants no revolution in Mexico.

Talk of amiable settlement, satisfactory to both sides, is sheer nonsense. Both sides simply cannot be satisfied. President Cárdenas has no cash with which to indemnify, has nothing but the printing press bonds and expectation of future production which we refuse to accept. And though Secretary Hull may develop a big headache seeking a way out

of the present impasse, the solution adopted will not really solve anything. Diplomat Daniels can poo-poo and grease the alleys, but the irreconcilable conflict of absentee landlordism and economic nationalism remains, itself merely a symptom of the vast, world-wide economic maladjustments that

must be remedied to insure any permanent tranquility for this troubled globe. We do not seem much closer to finding an equitable cure, but, at least, Mexico will not fight to defend her "sovereign rights." Whatever happens, the good-neighbor policy is likely to emerge with a sadly tarnished lustre.

NEUTRALITY OR PARTIALITY: OUR FOREIGN POLICY WAVERS

The former guarantees peace, the latter may mean war

W. GERALD DOWNEY

FOR the fleeting present international affairs have been relegated to the background of the world stage. A jittery audience is relaxing for the moment, trying to recatch its breath and to forget the terror of the last war-scare. But while the world breathes a sigh of relief, the international property men are getting the next scene ready. They alone know when and where they will stage the next act of this international drama, "Power Diplomacy," but we can expect a very early reappearance.

The state of unrest which is prevalent throughout the world has deeply affected the direction of American foreign policy. A few years ago the Government of the United States had a very definite foreign policy. Today, however, there appears to be no direction at all.

A little more than a year ago the Congress passed the Neutrality Act which the President approved. The Neutrality Act provided that: "Whenever the President shall find that there exists a state of war between or among two or more foreign states," or "whenever the President shall find that a state of civil strife exists in a foreign state," he shall proclaim such facts and thereafter it shall be unlawful to export "arms, ammunition, or implements of war," and, if the security or peace of the United States require it, certain other articles and materials, which he shall from time to time definitely enumerate, from any place in the United States to any belligerent state.

The Act requires munitions manufacturers and exporters to register with the National Munitions Control Board. It prohibits American vessels from carrying arms to any belligerent state or to any state where civil strife exists. It forbids American citizens from traveling on belligerent vessels, ex-

cept under certain conditions. It prohibits the arming of American merchant-men during a time of civil or international strife. It prohibits the sale of belligerent bonds within the United States. It empowers the President to bar armed submarines or armed merchant vessels from the ports and territorial waters of the United States.

The Neutrality Act was passed with the very definite and oft-repeated purpose of keeping the United States out of war. Three months after the act was passed, the present Chinese-Japanese war broke out. Up to the present time, the United States has been able to stay out of this war, but despite the provisions and the spirit of the Neutrality Act, our government has openly aided China by refusing to put the provisions of the Act into force. In thus being partial to China, the American Government has assumed an attitude of hostility to Japan. It is this attitude of hostility which may lead us into war with Japan.

To clarify the present state of American thinking in this respect, let us consider the two conflicting ideas of neutrality and partiality which are at the present time tearing asunder the foreign policy of the United States.

Everyone admits that the normal condition of mankind is one of peace. When war breaks out between two nations, the other nations which wish to remain friendly to both sides usually declare their neutrality. Neutrality means the continuation of this normal condition of peace—the condition that formerly existed among all the nations—between the nations at war and those remaining at peace. For more than three centuries, neutrality has been recognized as one of the most important chapters of international law. The laws of neutrality define

the rights and duties of warring and peaceful nations. When these laws are strictly observed, the state of neutrality holds no terrors of war for a peace-loving and peace-desiring nation.

In general the laws of neutrality can be grouped into main classifications; firstly, the rights and obligations existing between states at war and states remaining at peace; and secondly, the rights and obligations which exist between belligerent states and the individuals of a state remaining at peace.

Under the first division, we find that the neutral state must refrain from giving aid to a belligerent under any circumstances without regard to its sympathies or views of the justice of the quarrel. It also must restrain its citizens from any acts likely to assist one belligerent to the detriment of the other. Belligerents on their part must scrupulously respect the sovereignty of the neutral state.

Under the second division, we find that from the very beginning of maritime law belligerent nations have maintained the right of putting a certain amount of restraint upon the trade of the merchants of a neutral nation. If an individual of a neutral state engages in trade in contraband of war, the belligerent state does not complain to the neutral state, but it strikes at the individual directly and punishes him in its own prize courts. The neutral state does not appear in the affair at all, unless the punishment is unwarranted in international law, or if it is thought to be greatly in excess of what is warranted. In such cases, the neutral state may claim reparation for its injured subject or citizen from the belligerent state.

Partiality is a condition which has no definite status in international law. It is a concept which owes its present origin to the Treaty of Versailles and the Covenant of the League of Nations. Partiality is the basic idea of the "quarantine-the-aggressor" school of international relations. It is best defined, perhaps, as that condition which results from taking the side of one nation in a dispute that it has with another nation. Of necessity, the idea of partiality demands that the nation exercising partiality set itself up as an international tribunal to judge between two other nations.

Article XVI of the Covenant of the League of Nations best illustrates the rules of partiality and shows how these rules conflict with the laws of neutrality. This article which provides for the pacific settlement of international disputes declares: "Should any Member of the League resort to war in disregard of its covenants . . . , it shall *ipso facto* be deemed to have committed an act of war against all other Members of the League, which hereby undertake immediately to subject it to the severance of all trade or financial relations, the prohibitions of all intercourse between their nationals and the nationals of the covenant-breaking State and the nationals of any other State, whether a Member of the League or not."

The article further provides that, upon the recommendation of the council, the "Members of the League shall severally contribute to the armed forces to be used to protect the covenants of the League."

"The Members of the League agree, further, that they will mutually support one another in financial and economic measures . . . and that they will take the necessary steps to afford passage through their territory to the forces of any Members of the League which are cooperating to protect the covenants of the League."

It is interesting to note, again, that this article provides for the *pacific* settlement of international disputes!

There is much confusion today between the ideas of neutrality and partiality. In the opinion of this writer, this confusion is due to the fact that many persons of national importance believe that the ultimate purpose of each is the same, namely, to keep a nation out of war. This confusion seems to have taken hold of the State Department, that branch of the Government which should be the first to know the real difference in purpose between the two conflicting ideas.

There are few who will deny that the ultimate purpose of neutrality is to keep a nation out of war. All its rules and regulations have that end continually in sight. However, one need take only a hasty glance at the rules of partiality, so eloquently stated in the Covenant of the League of Nations, to realize that the real purpose of partiality is not to keep a nation out of war, but rather its purpose is to prevent or end war between nations. These two ideas of keeping out of war and preventing war are distinct and must be kept separated in the mind of the people. Neutrality keeps a nation out of war, while partiality very often consists in levying war.

To keep out of war a nation must follow the laws of neutrality. If a nation wishes to find itself involved in an international dispute it merely has to follow the rules of partiality, the continued application of which can very easily lead a nation into war.

The great problem confronting the people and the incoming Congress will be to keep this country out of war. To do that the laws of neutrality will have to be invoked. The present Neutrality Act will have to be revised and made more definitive. If the United States is to play her part on the world stage the policy of the United States must first be straightened out. If we are to remain neutral we must have a policy of neutrality. If we are to become the partisan of one party or the other we must have a policy of partiality. We have attempted in this paper to show which policy will keep us out of war.

The people of the United States want peace. They do not desire war. Yet they allow their Government to tread the same path today that it took in 1914-17. This road leads to war. It led to our entrance into the World War and it will lead to our speedy entrance into the next war.

It is up to the people of these United States to decide whether or not they are willing to have our Government become entangled in the international web of war and intrigue. They must insist that our Government pursue a policy of true neutrality, if they really wish to remain outside the coming struggle for power.

CHILD LABOR IS AN EVIL BUT BANS ARE NOT THE CURE

Strike at the cause: the poverty-stricken family

LAWRENCE LUCEY

AS DEFINED by the Fair Labor Standards Act, which became effective on October 24, oppressive child labor means a condition of employment under which:

(1) Any employee under the age of sixteen years is employed by an employer (other than his parent or a person standing in place of a parent employing his own child or a child in his custody under the age of sixteen years in an occupation other than manufacturing or mining) in any occupation, or (2) any employee between the ages of sixteen and eighteen years is employed by an employer in any occupation which the Chief of the Children's Bureau in the Department of Labor shall find and by order declare to be particularly hazardous for the employment of children between such ages or detrimental to their health or well-being.

There is a dark cloud of uncertainty hanging over the job of every youngster in the United States under eighteen who is not talented enough to be an actor, or not employed by his parent or guardian in work other than mining or manufacturing, or not engaged in farming at times when a State or local law does not require him to attend school. This farm exemption clause probably was intended to permit youths to work on farms during the summer and other vacation periods and also allow youths under eighteen, whom the State does not require to attend school, to engage in agriculture.

To put a youth out of his job all the Children's Bureau need find is that an employee is under eighteen and that his work is hazardous or detrimental to his health or well-being. What constitutes hazardous or unhealthy work, or a job detrimental to one's well-being, is left to the conscience of the Children's Bureau. Every job, with a few possible exceptions, saps the vitality of the worker and is more or less detrimental to his health. Every day in the week, writers and lawyers and doctors break down from over-work. Few jobs promote one's well-being. The Children's Bureau, with the exceptions noted, is authorized by this law to put almost every youth under eighteen out of work. The conscience and common sense of the Children's Bureau is made the deciding factor in determining what, if any, youths under eighteen shall be permitted to earn their daily bread by the sweat of their brows.

Child labor, that is, work by children under ten or fourteen or sixteen or eighteen, is not always an

evil. Is it bad for Shirley Temple, who was a star at the age of four, to work? Is it wrong for the girl down the block from me to earn a few dollars per month by taking my neighbor's dog for a walk while they are all at business and cannot do it themselves? All child labor means is work by a child and that, in itself, is not an evil. Child labor, despite all the stories dripping with horror and inhumanity, is not inherently bad.

But child labor, like every other indifferent or good act, can be made evil by altering the circumstances under which it is performed. No more sharp indictment of certain types of child labor was ever written than that penned by Pope Leo XIII when he said:

And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently mature. For just as rough weather destroys the buds of spring, so too early an experience of life's hard work blights the young promise of a child's powers, and makes any real education impossible.

Child labor of the character described by Pope Leo is a grave evil. But it does not follow from this that a law prohibiting children from working is wise or will cure the evil. Habitual drunkenness is evil, but a law prohibiting the manufacture and sale of alcoholic beverage did not curb drunkenness, nor was it good for the nation. Drunkenness and sweated child labor are effects produced by definite causes, and legislation that attempts to prohibit these effects without touching their causes will do infinitely more harm than good.

The handbook of the National Child Labor Committee tells of a girl of fifteen who was the only support of her family. She worked in a shirt factory at Allentown, Pennsylvania. Her hours were from seven in the morning to five at night. She was paid from a maximum of \$1.10 per week to a minimum of five cents per week. On the witness stand before a State committee she explained the five-cent week by saying: "The week that I got just a nickel, I had to go every day, just like always, and wait to see if there was anything to do. Sometimes we'd wait all day and go home at night without earning anything. But if you don't come every day, they fire you."

This is an exceptional case and not the usual con-

dition of child labor today. But after agreeing wholeheartedly with the advocates of child-labor legislation that this is wrong—damnably wrong—let us see what would happen if this girl were prohibited from working.

In the first place, we may assume, the parents of this girl were normal Americans with an intense love for this girl. Why did they permit her to work in a factory for such a pittance at so tender an age? Because they were unable to earn a living themselves—she was the sole support of her family. What will happen if she is prohibited from working? They, both the family and the girl, will be deprived of her meager income. Nothing is solved by stopping this girl from working. All that child-labor legislation will do here as well as elsewhere is to cut the income of this family from \$1.10 or a nickel per week to nothing. At least this family is able to eke, heaven only knows how, some sort of a living out of this child's wage, but when she is no longer able to work they won't have her tiny income to live on.

Child labor is not something that can be isolated and then abolished. When a child is permitted to work in a factory or a mine, you can be positive that in ninety-nine cases out of a hundred the parents of this child do so with great regret. They have no other alternative. The wolf must be kept from the door. The family income is so small that if they do not permit this child to work they will not have the means with which to keep body and soul together.

Child labor is the direct outgrowth of low wages paid to the father or of no family income whatsoever. It is very simple to verify the connection between the wage of a father and child labor. The National Child Labor Committee found the highest percentage of the population from ten to fifteen years of age were employed in the States of Mississippi, South Carolina, Alabama, Georgia, Arkansas, North Carolina, Louisiana, Tennessee, Texas, Florida, Kentucky and Virginia.

These Southern States, also, are the poorest in the union, where adult wages are the lowest and where it is, because of a complexity of conditions mainly traceable to the fact that there is less than one dollar of currency and credit in the South for every three dollars in other sections (see report to President Roosevelt on *Economic Conditions of the South*), most difficult to earn a decent living. There is not enough money distributed through the South to support all or even the majority of its residents so that children are sent to work to lend a hand at increasing the family income.

Child labor has a very definite cause—poverty-stricken parents. By prohibiting child labor through the method of simply enacting a law forbidding it, the family income is crippled more than previously and the result is more misery and destitution than had been. Remember, always, that child-labor legislation is a means for lowering and not raising the income of the family which it affects.

All too frequently we know of a shoeshine kid or newsboy who is roaming the streets and battling for nickels and dimes before he has gotten all his

second teeth. But the cause of his work is seldom disclosed. As likely as not his home, some tenement hovel, is peopled by his mother and an infant brother and sister. His father is dead. This youngster is out battling the world for nickels and dimes so that his mother and brother and baby sister may exist. He is doing and has to do a man's job. Certainly, this boy would be better off in school. Do you not think his mother knows that? But before stopping him from working, and before putting a copy-book and pencil in his tiny hands, it is necessary to provide his mother and baby sister and brother and himself with the food and clothing and shelter vital to life.

While the economic condition of the nation was improving from 1910 up to the collapse in 1929, the number of child workers declined with each census that was taken. In 1910, 18.4 per cent of the population between ten and fifteen years of age were working. In 1920 the percentage fell to 8.5. In 1930, there was only 4.7 per cent of the children between ten and fifteen at work.

While the national income of the nation was rising and while it was becoming possible for more and more fathers to earn a decent living by the sweat of their own brows, the number of children at work declined. There are mighty few parents who, when they are able to obtain the necessities of a livelihood for their family, will send their children to the labor market. Child labor exists where the income of a family is below the subsistence level, and just as soon as it rises above this level the children are taken from the factory or mine or hawking on the streets and put in the classroom.

Look about you and see with your own eyes the connection between family income and child labor. Your investigation, I am certain, will convince you that there is no danger of finding the children of wealthy parents, or those with a modest income, or those with an income that keeps them one step ahead of the sheriff at work in a factory or mine. Child labor is to be found only among the poor. Legislation abolishing child labor makes the poor poorer. It is class legislation of the most vicious sort—aimed point blank at the poor.

In many instances the evils that flow from working mothers are greater than those produced by child labor. Neglected homes, undisciplined children, abortion, divorce, birth control and other ills are directly traceable to mothers who must work. Why not enact a law prohibiting mothers from working? Is it not more important that the mother of a growing family be in the home throughout the day than it is to have children in the classroom?

Few politicians would even suggest that mothers be prohibited from working. They know that the women's organizations and the writer's conducting the women's pages of papers would pummel them and pulverize their nonsensical notion. Few politicians seem to realize that the reason why a mother works is exactly the same as the one which sends children to work—poverty. Working mothers have articulate voices and votes but children cannot speak for themselves nor have they the weapon of the vote.

ADENOIDS AND POOR EYES AIDS TO JUVENILE DELINQUENCY

How New York will train the coming generation

JOHN WILTBYE

IT is not true that natives of New York (any one of whom may hail from Lvov, or Bucharest, or Peavine Center, Ark.) talk about nothing except their World's Fair. I may not be a competent witness, since I rarely wander from my comfortable chimney corner, but occasional contacts with the inhabitants of that over-grown village leave me with the impression that very few of them have ever even heard of the World's Fair.

Here I hint no rift in the perfect lute which Mr. Grover Whalen uses to accompany himself, when he sings the glories of the Fair. Far from it. His tuneful lays recall those of the fabled Siren, but Col. Ruppert could tell him that the burgers are always more interested in his beer than in the World Series. As for talk, New Yorkers prattle mostly about transportation, and the shortest way to get to Greenpoint or Fordham, for they are a migratory people, compelled by reasons of geography to move long distances daily to get hither and yon. If there were any truth in this evolution I hear about, they would long ago have developed wings, just as the giraffe developed a long neck, reaching for dates at the top of the tree.

But now and then they ponder, these New Yorkers. Often I have observed them pondering while swaying in a subway car, packed with 120 persons, although designed for only sixty. Any man who can ponder under such circumstances must own, I have reflected, a remarkable mind. But although fed on no lotus leaf, I fear that many ponder like the lotus eaters that Tennyson told us about many years ago. They ponder, but no action follows. Were they to ponder to a purpose, New York would be busier than it is, and busier on worthier objects—some plan, for instance, to take care of a million or more young people who are growing up as ignorant of religion and its sanctions as the unfortunate children of Soviet Russia.

I suppose that most of these ponderers are Americans, or at least, that they came to this country because it gave them a freedom denied them in their own. If they wish for their children the America of their dreams, they can procure it only by following the advice of the Founders of this Republic who thought that schools in which religion is taught were necessary for its preservation.

Now and then the moguls who govern, to use a courtesy term, the schools of the city, seem dimly aware that all is not well. New York spends billions upon her schools, but in spite of the billions, the finished product is not satisfactory. Every now and then a committee makes a report, but, like the pondering of the ponderers in the subways, no action follows. I remember how, years ago, the chief city magistrate, Judge McAdoo, assured me that "something would be done" following a committee recommendation to allow children in the public schools to secure at least the rudiments of an education in religion. Judge McAdoo was not a Catholic, but his work as police commissioner, and later in the criminal courts, had convinced him that the most powerful means of cutting the crime-rate was religion in the heart of the child. But nothing followed the report from which he had hoped so much.

Nor will much follow the report made some weeks ago by the school board's Joint Committee on Maladjustment and Delinquency. The Committee has been working for three years, and its findings and recommendations are enshrined in a neat volume of 160 pages. If they stay in that volume, not much will be lost. The report reminds me of what Maurice Evans' unabridged *Hamlet* would be, if Mr. Evans should decide to stage the tragedy, after deleting the part he plays. To read the recommendations is like threshing old straw, but let us take them up.

1. The Committee recommends extension of the health service to provide for the early detection and treatment of remedial physical defects. A splendid recommendation, and I wish all our schools could adopt it.

2. A technically trained personnel to prevent avoidable failure in school work is advised. An assistant principal, trained in handling the problems of maladjustment, should be attached to every school. That too is an excellent recommendation.

3. Better provision should be made for the application of remedial teaching procedures.

4. Classes should be arranged for handicapped children, particularly for the mentally retarded and for those with speech defects.

5. The Committee recommends residential camps, under school control, extension of the program for

parental education, and greater attention to the study of human relationships—by, I suppose, teachers and school administrators.

Remembering that the Committee was appointed to consider ways and means of reducing juvenile delinquency, these recommendations seem to leave a void untouched. As we all have long known, delinquency can be occasioned by certain bad physical conditions, and by slums. But I do not think that summer camps under school supervision, and an opportunity for the child to secure medical treatment for bad eyes and swollen tonsils really settles the grave problem of juvenile delinquency.

Too many criminals have been provided with glasses before their seventh year, and simultaneously deprived of their tonsils, or have never needed this medical care. Any plan for youth's salvation which is based on the supposition that if he is brought up in physically healthful surroundings he will become a good citizen, is bound to fail. Many of us can recall children born and bred in the fetid poverty of a slum, who lived to make their lives a very benediction to all who knew them. Medical care and playgrounds are not the chief factors in character-training. Too many saints and heroes have had neither.

Where, then, is the remedy for juvenile delinquency to be found? From stricken Austria comes a leaflet which in its brief compass contains more wisdom than can be found in the 160 pages of the New York report. I cannot vouch for its authenticity (it seems incomplete in some parts) but it reflects a philosophy which this country must adopt, if it is to survive the assaults daily leveled against its political institutions by pagan innovators. The leaflet, attributed to Cardinal Innitzer, and directed to all parents, is said to have been distributed in the churches on the Sunday following the attack upon the Cardinal and his attendants.

1. Parents must remember their responsibility before God for the immortal souls of their children.

2. Rear your children as Christians by precept and by your example at home.

3. Send your children regularly to the instruction in religion.

4. Pray for your children, and with your children.

5. Carefully watch over the Faith and morals of your children.

6. Always remember that God has entrusted to your care the souls of your children, and that He will ask an accounting.

7. Go to Mass with your children every Sunday, and receive Holy Communion with them frequently.

8. You, you yourselves, must instil into your children at home the Catholic spirit.

9. Be not careless but vigilant protectors of your children.

10. You must be God's vice-roy to your children. Protect them from all danger to their bodies, and from all danger to their souls.

Through these lines, one sees the persecution in Austria. Practically all Catholic schools have been closed, and the children have been placed in State institutions where nothing will be left untried to

destroy their Faith, and with their Faith their morals. Yet the advice which Cardinal Innitzer gives is as applicable to us in the United States as it is to his Austrian flock. Without the cooperation of parents, the school cannot succeed, but, unfortunately, the typical American public school refuses to cooperate with parents who wish their children to receive instruction in religion.

If the purposes of the New York Committee on Maladjustment and Youthful Delinquency are to be achieved, the child must be educated in religion. He is not an animal needing care only for his physical welfare. He has an immortal soul, and a destiny not bounded by time or space. The educational system which provides merely for the child's mental and physical training will not check, and may promote, juvenile delinquency. If we wish to make our boys and girls good citizens, we must not restrict our solicitude to their physical welfare. We must care, first of all and through all, for their immortal souls.

THE C.I.O. CONSTITUTION

THE address of President Lewis at the first convention of the C.I.O. was somewhat spotty. "What the American Federation of Labor could not do in fifty-four years, the C.I.O. has done in three years," is a statement with which we can all agree. The A. F. of L. was never able to organize the heavy industries, and it made a bad mistake when it criticized the C.I.O. for doing what it could not, or would not, do.

Of course, some of the methods used in putting that organization through are open to criticism. Even more open to criticism, was the apparent eagerness of the C.I.O. to make terms with Communist organizers, and to put men of known Communistic sympathies in key positions. That mistake was reflected in the elections in Pennsylvania, Ohio and Michigan, where the C.I.O. allowed itself to be entangled in political fights and lost.

Hostile critics have made much of the discrepancy in membership figures presented by President Lewis. He seems to have counted in the Dubinsky Garment Workers Union, which declined to take part in the convention, and to have added about 164,000 to the official membership list of the United Mine Workers. But figures are tricky things, and Mr. Lewis was making a campaign speech, not submitting a problem in mathematics which he had neatly worked out.

What is more open to criticism is the financial accounting submitted by Mr. Lewis. Every union should regard itself as a trustee of funds which come to it in membership dues, and the wise trustee will lean backward to insure an accurate accounting. I am far from thinking that any C.I.O. official has enriched himself by dipping into the treasury but the convention was wise in replacing the loose C.I.O. organization by a government under a constitution. Perfervid oratory is well enough at a convention, but in its normal functioning every organization needs rules and regulations. P. L. B.

OFFICES FOR SALE

TWO Congressional Committees are at the moment much in the public eye. The work of the Dies House Committee is to investigate the subversive activities of various so-called "radical groups" in the United States. The Senate Committee, headed by Senator Sheppard, of Texas, is charged to examine plots and stratagems, hardly less subversive, connected with the Congressional elections.

Now, we have no interest in partisan politics. We attach no importance whatever to partisan tags and slogans. Long experience has taught us to hold the professional politician in undisguised contempt. But we are deeply interested in good government. Originally a "politician" was a man skilled in government, but the term now means a man who uses whatever skill he can command to undermine government. Viewed from this angle, the work of the Dies and the Sheppard Committees occupies about the same field. Fascists, Nazis and Communists have one aim in common—to destroy the Federal and State guarantees which protect man's natural rights. Our politicians, on the other hand, prate no less glibly than these about their devotion to the flag. But what they really love is not the flag, but the graft, jobs and special privileges which they can hide under its folds.

We hope that the next Congress will continue the Dies Committee with an adequate appropriation, and that the Committee can secure the Government cooperation which thus far it has lacked. With equal fervor, we hope that the Sheppard Committee will not rest satisfied with the warnings and occasional denunciations which it has issued at regular intervals during the last four months. We realize that compromise is the order of the day in Congress, and that Senatorial courtesy is sometimes stronger than a ruling by the Supreme Court. But compromise should not reach to principle, and Senatorial courtesy should not cloak corruption at the polls. Some months ago, referring to the use of public money in the primaries, Senator Walsh, of Massachusetts, observed that we seemed to have reached "the gutter stage" in politics. In our judgment, the Senator understated the situation. What we have to fear at present is not so much the ward politician with his cheap vices as the politician in high place whose worse vices are veneered by his show of respectability.

The issue before the Sheppard Committee is whether elections shall be free, or at the command of the nefarious politician who can put his hand into the public purse. Every member of the House and Senate elected from a district in which the Sheppard Committee has charged misuse of public funds or similar abuses, should be fearlessly examined, and if corruption is shown, denied his seat. It makes no difference whether he is "a Tory-minded Republican," to use the President's epithet, or a 200 per cent New Dealer. Neither personal feelings nor high place in the Government should be given the slightest consideration, when the freedom of elections is at stake.

THANKSGIVING DAY

DAILY in the Preface of the Mass the celebrant invites the people: "Let us give thanks to the Lord, our God." In the Catholic Church every day is Thanksgiving Day, but it is meet and proper that one day be set aside for thanksgiving by us as a people. We thank Almighty God for His countless unnoted blessings, and we give Him special thanks for the shield He has afforded us against many evils now rampant in less favored countries. By public acknowledgment of His goodness, by fidelity to His precepts, by charity toward one another, may we be found less unworthy of His aid.

POLITICAL PIRATE

ON the eve of the November elections, the National Civil Service Reform League expressed its regret at "the sad spectacle" of "public employes enmeshed in political fights at the expense of other citizens and taxpayers." We shared that regret, even while wondering at the distinction between "citizens" and "taxpayers." It seems to us, however, that the legislation which the League suggests to suppress the evil is only a half-measure, when we need one that is pressed down and running over. In point of fact, the suggested legislation is not aimed directly at the criminals in the case, but at their victims.

The League proposes that every public employe shall be prohibited under penalty from contributing "to any political party or campaign." That prohibition would be welcomed by employes who are now ordered to contribute, or run the risk of losing their jobs. But the only legislation which, if enforced, might cure the evil, should begin with the politicians who demand these contributions. A law forbidding employes to contribute to political campaigns points the way to reform, but it will be evaded easily unless it also provides a prison sentence, without the alternative of a fine, for all who in any manner solicit from public employes funds to be used in political campaigns.

The Committee headed by Senator Sheppard, of Texas, did much during the recent campaign to bring this abuse to the attention of the public. Yet even while the Committee was issuing its warnings, the politicians continued to de-

RADIO CENSORSHIP

CENSORSHIP is a word in disfavor. The president of the Radio Corporation has, however, proposed a censorship from which the sting has been extracted; "a code of voluntary self-imposed regulation," to be approved by the FCC. Voluntary control is assuredly preferable to censorship by a board of politicians at Washington, and we wish the plan all success. At the same time, we hope that the radio companies will one day summon up their courage and attack the problem created by the disguised but very real censorship imposed by fear of the Federal Communications Commission.

IRAT AND THE PEOPLE

mand funds from Government employees. An instance in point is the intensive "drive" conducted among Federal civil-service employees at Washington by the National Democratic Committee beginning last June. In an article in this Review for August 13, details of this shameful pan-handling were set forth, and brought to the notice of the Committee. In spite of these disclosures, met only by brazen and obviously worthless denials by the treasurer of the Democratic National Committee, the "drive" was continued.

Toward the end of the last session of Congress, Senator Hatch, of New Mexico, introduced a bill to check the growing practice of buying elections through the use of public funds, or of funds extorted from public employees. The bill was beaten, chiefly through the exertions of the Administration leader in the Senate. It is to be hoped that the Congress which convenes in January will show a larger measure of independence and a determination to check this shameful corruption. But no half measures will suffice. What is here needed is penal legislation under which political leaders can be transferred from public life to the nearest jail. The sight of a dozen in stripes would be most encouraging.

The chief offenders are not the employees. In these dark days of depression, men will do many things which they heartily disapprove to secure food and shelter for their families. The real criminals are the piratical politicians who levy tribute on these wage-earners.

BEYOND THE PALE

GERMANY, once counted among the civilized nations, has put herself beyond the pale. That will be the judgment registered by many. But it will not be correct. Germany, if by the term we mean the German people, is not uncivilized. Germany has become a term of reproach only because her people are dominated, as the Archbishop of Baltimore observed last week, by a madman. This apostate Catholic, said the Archbishop, "not only rejects God, but would make himself God." Like all apostates, he merely succeeds in making himself satanic.

With every allowance for newspaper inaccuracies, what happened in Germany now seems clear. In practically every city in Germany, bands of criminals were let loose to abuse helpless Jews and to destroy their property. The half-hearted denials issued by the Nazi Government only confirm the report that these sickening brutalities were carefully planned, and carried through, if not with the actual help of the local police, at least with their connivance. The subsequent enactments which actually fine the Jews for the damage done their property, and impose a number of brutal restrictions upon all Jews, is clear proof that the Nazi Government abetted and now approves all that was done by the rioters.

We have no words to express our horror and detestation of the barbarous and un-Christian treatment of the Jews by Nazi Germany. It forms one of history's blackest pages.

Yet in this darkness we can discern one ray of light. Any Government which bases its policies upon injustice and cruelty has begun to dig its own grave. We believe that the downfall of the Nazi Government will be dated from that fateful second week in November.

Governments find their chief security not in armaments but in a virtuous citizenry. The Nazi Government has for years sought to debase its citizens. It has not completely succeeded, but in teaching them to form mobs and to destroy property, it has raised up an army of loot and murder which will not long listen to the word of command. Hitler has cultivated and approved passions which, perhaps sooner than we think, will destroy him.

This planned Nazi barbarity creates an extremely difficult situation for nations which have been trying to deal with Germany on a basis of friendship. The situation is especially acute in Great Britain and the United States. Germany's problems, it is true, are not ours, and do not in themselves occasion international difficulties. Still, every Government must now consider what value can be attached to the most solemn of Nazi treaties and agreements.

Hitler has shown clearly that violation of the Concordat with the Holy See means less than nothing to him. His brutal conduct toward Cardinal Innitzer, of Vienna, and Cardinal von Faulhaber, of Munich, together with the systematized attack upon the Catholic Church now in force for several years, shows his contempt for religion and for the

sanctions which it imposes. To these persecutions must be added his attempts to dominate the Protestant groups in Germany, and to create a State religion of which he is the center. No more ominous figure has arisen in history for centuries. Wherever his power is established, justice and charity are replaced by principles forged in hell.

The crisis which Hitler has forced in international affairs does not, of course, call for armed intervention. It does, however, act as a warning that every nation which enters into friendly relations with the Nazi Government, or continues the diplomatic relations now existing, must be doubly vigilant. What has happened in Germany creates no cause for any war in which the United States can be involved. The problems which have arisen because of the November reign of terror belong primarily to Germany, and next, to those countries which, because of geographic proximity, are affected by them. The indignation which Americans properly express may affect our dealings with Hitler, and probably will. But at this time, when many, for selfish reasons, are ready to involve the United States in international quarrels, it may not be waste of time to point out that our indignant repudiation of Nazi policies, and our sympathy with their victims, Jews, Protestants, and Catholics, must not be used to involve us in war, or bring us into peril of war. Let's keep our hearts warm, and our heads cool.

WHAT IS A "LIFE SENTENCE"?

SOME eighteen months ago a young man made his way into a New York apartment by night. Two of the occupants he at once slew, one, an aged woman, by choking her to death, the other a man, by driving an ice-pick through his brain. Then he waited for some hours, and as the third member of the family, a young girl, came in, he strangled her.

Last week this young man stood up in court to hear his sentence. He admitted that he had killed these three persons, that he knew what he was doing, and that he had planned to do it. For reasons unknown to us he was permitted to plead guilty to "murder in the second degree." Possibly nothing less than a massacre constitutes murder in the first degree in New York. The young man will not be condemned to death. He will be sentenced to prison for life or for a term of years.

What the comment of the average man on this case will be, we do not know, but the prisoner gave his in open court. When the judge warned him that a life sentence was in prospect, he said, with a sneer: "It makes no difference to me, and I prophesy that before ten years I will be out."

The prosecutor has announced that he will ask for a sentence of ninety years for each murder, the terms to be served consecutively. He is a wise man, for with us the average life sentence terminates in about five years. That is one reason why there are more murders in the United States than in any country in the world.

HIS SECOND COMING

CENTURIES ago holy men and women watched and prayed for the coming of a Saviour. The years passed on. From time to time, Almighty God sent His prophets to encourage the chosen people and to strengthen them in the hope of a Messiah. Generations of prophets, kings and people were gathered to their fathers, and still He came not, but the hope that one day He would come never died. That hope spread from the circle of the people of Israel, and in every part of the world men found in it some solace in present distress. Connected, often, with pagan superstitions and even with barbarous rites, the hope that the world would one day rejoice in the coming of a Saviour lived on.

At last He came, in lowliness and humility. Many did not see in Him the Saviour for whom the world had waited during the long and dreary years. He was a helpless Child in the manger, the Son, it was said, of Joseph, the carpenter, and of Mary, his wife. Surely this could not be the great king sent to lead his people to victory over their enemies and to strike away the shackles which bound them. Nor could they discern the Messiah in the child at Nazareth, in the young man in the carpenter's shop, in the preacher going up and down the hot highways, in the man who had not a place whereon he might rest his head, in the captive, beaten, scourged and crowned with thorns, in the felon nailed to the cross.

He came unto His own, and His own received Him not. Yet He was very God, the long-promised Saviour.

But He will come again. In the Gospel appointed for the First Sunday in Advent (Saint Luke, xxi, 25-33) we read: "They shall see the Son of Man coming in a cloud with great power and majesty." Before this world falls back into the void from which it was drawn by Omnipotence, Jesus Christ, Our Lord and Saviour, shall again walk with men. But He will not come, as at Bethlehem. At His second coming, He will appear in great power and majesty and all shall recognize in Him the eternal King, the Judge of the living and the dead.

We know that He will come. But when He will come we do not know, nor is it necessary that we should know.

Shall we greet Him with joy, as did Mary and Joseph at Bethlehem, and the little band of chosen souls who in the Divine Infant saw the Messiah? That is a question which we can and must decide.

We decide it by our daily lives. He will come with power and majesty to confound His enemies, but to welcome with love and to justify all who have followed Him in this world. Today Christ's Church is persecuted, and her children know the prison and the scaffold. In that day of His second coming, Our Lord and Saviour shall reveal to every human soul the law of justice and of love, and all shall know and acknowledge it. Shall we find in Him a judge Who will judge us with strict justice, or a judge Who can temper infinite justice with a love no less infinite? The answer must be spoken by our lives, not by our lips.

CHRONICLE

THE ADMINISTRATION. An agreement was reached concerning American-owned land seized by Mexico. The United States and Mexico will each appoint a representative to decide the value of the agricultural land expropriated. Mexico will pay \$1,000,000 in 1939 toward settlement of claims and at least an equal sum each succeeding year until the full amount is satisfied. The State Department thus far has taken no official action on the oil properties seized by Mexico. . . . The retirement of Attorney General Homer Cummings in January was announced by the President. . . . James Roosevelt resigned as White House secretary. . . . In fixing the national planting goal for 1939 under the AAA, Secretary Wallace ruled that no more than 275,000,000 of the 365,000,000 acres available may be devoted to cotton, corn, wheat, tobacco, rice and other soil-depleting crops. The wheat acreage was sharply cut. . . . Colonel Fulgencio Batista, Cuban dictator, visited the President at the White House. . . . Alfred M. Landon, Republican Presidential candidate, was named one of the United States representatives to the Eighth International Conference of American States to be held at Lima, Peru, December 9. Miss Kathryn Lewis, daughter of John L. Lewis, C.I.O. chieftain, was another appointee. Rev. John F. O'Hara, president of Notre Dame, and Prof. Charles G. Fenwick were among the others placed on the delegation. . . . As a rebuke to the German Government for its Jewish oppression, the Administration ordered its Ambassador to Berlin, Hugh R. Wilson, to return home at once for "report and consultation." President Roosevelt issued the following statement: "The news of the past few days from Germany has deeply shocked public opinion in the United States. Such news from any part of the world would inevitably produce a similar profound reaction among American people in every part of the nation. I myself could scarcely believe that such things could occur in a twentieth-century civilization. With a view to gaining a first-hand picture of the situation in Germany, I asked the Secretary of State to order our Ambassador in Berlin to return at once for report and consultation." . . . Countering this move, Germany recalled its Ambassador, Hans Dieckhoff, from Washington to "inform the Foreign Minister in detail concerning the queer attitude toward events in Germany of a domestic nature which is apparent from declarations by Roosevelt and other authoritative personalities in the United States of America." . . . The United States signed reciprocal trade agreements with Canada and Great Britain. The treaty with the latter covers the United Kingdom, Northern Ireland, Newfoundland, more than fifty colonies; excludes Australia, New Zealand, South Africa, Ireland, India. This agreement was the nineteenth of its kind negotiated by Mr. Hull.

WASHINGTON. Harry L. Hopkins opposed the suggestion of the Community Mobilization for Human Needs that administration of relief be given back to the States. . . . The Supreme Court declined to reconsider its refusal to review the California Supreme Court decision against Thomas J. Mooney. . . . The balloting in twenty-four States gave the Republicans 51.5 per cent of the vote compared with the 40.1 per cent they received in 1936 in these States. . . . Chairman Dies of the Congressional Committee to Investigate Un-American Activities proposed that his committee be empowered to include "a fearless and complete investigation of graft, corruption and political influence in WPA and PWA." The committee heard testimony concerning organizing activities for the Silver Shirt movement in Pittsburgh. How Communists, though a minority, had gained control of a local union in Detroit was described by a witness. He was removed from office because he opposed appropriating union funds to bring back from Spain Americans who had fought for the Reds.

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AT HOME. The International Ladies' Garment Workers Union resigned from the C.I.O. A special committee of the Garment Workers reported John L. Lewis obstructed its efforts to initiate C.I.O.-A. F. of L. peace parleys. . . . Following his similar appeal to the A. F. of L., President Roosevelt urged the C.I.O. to hold open "every possible door to access to peace," in the labor war. In its Pittsburgh convention, the C.I.O. stepped up from its status as a committee, become a permanent federation with a new name, the Congress of Industrial Organizations. It adopted a constitution. Blaming the A. F. of L. for the collapse of peace negotiations last December, John L. Lewis declared labor peace must come without sacrificing any industrial unions. . . . Of the forty-three members of Congress whom the C.I.O. marked for defeat in this year's elections, only two were defeated. . . . Figures for September show 6,600,000 households, or 21,300,000 persons, received public aid in some form. . . . Estimates issued by the Census Bureau indicate the population of the United States is 130,215,000. The rate of population increase shows a sharp decline in recent years. . . . Distinguished leaders, lay and religious, Catholic and Protestant, denounced over nationwide hook-ups the persecution of the Jews in Germany.

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GERMANY. Nazis inflicted incalculable damage on Jewish property. Young, booted swastika thugs wrecked, looted, burned. The sound of glass crashing on pavements, of furniture being hacked to pieces mingled with the smoke of blazing syna-

gogues throughout the Reich. When the day's havoc was completed, Propaganda Minister Joseph Goebbels issued a proclamation: "The justified and understandable anger of the German people over the cowardly Jewish murder of a German diplomat in Paris found extensive expression. . . . Now a strict request is issued to the entire population to cease immediately all further demonstrations and actions against Jewry, no matter what kind. . . ." Great numbers of Jews were taken from their homes and placed under arrest. . . . The Reich Government issued decrees imposing a fine of 1,000,000 marks on German Jews as a whole; requiring Jews to repair immediately and at their own expense the damage inflicted on their stores and homes; declaring that all insurance claims of German Jews flowing from the vandalism would be confiscated by the State. Jews were forbidden to operate retail, mail order and other establishments. Another decree barred Jews from theatres, movies, concerts, lectures, dance halls. Additional regulations were designed to further eliminate Jews from all phases of German life. . . . In Munich, Nazis smashed the windows of Cardinal von Faulhaber's residence. . . . When Munich Catholics, in an open-air religious celebration, sang hymns before a statue of the Blessed Virgin, Hitler's men booed and jeered, broke up the ceremony, tore down the decorations from the statue.

GREAT BRITAIN. A plan of the British Cabinet to set aside a section of the colonial empire for the refugees from Germany was submitted to Washington for consideration. Financial assistance from United States citizens was believed to be required by the plan. It was discussed by Prime Minister Chamberlain and United States Ambassador Kennedy. . . . Air Minister Sir Kingsley Wood informed the House of Commons Britain will spend 200,000,000 pounds on its air force next year. . . . London officially protested to the German Government articles in the Nazi press asserting that Winston Churchill, Anthony Eden, Alfred Duff Cooper and Clement R. Atlee had incited the assassin of the German diplomat by their speeches.

ITALY. Count Galeazzo Ciano, Foreign Minister, and the Earl of Perth, British Ambassador, signed a declaration putting into force the Anglo-Italian agreement made last April. Lord Perth delivered new credentials addressed to Victor Emmanuel as King of Italy and Emperor of Ethiopia, as the British Government formally recognized the conquest of Ethiopia. . . . Cardinal Schuster of Milan characterized "racism" as an "international danger." . . . Engagement of Princess Maria, youngest child of the Italian sovereigns, to Prince Louis of Bourbon-Parma was announced. . . . The Italian Cabinet issued decrees increasing restrictions upon Jews. One decree prohibited marriages of Italians of the Aryan race and members of other races, declaring such marriages would be regarded as null. . . . The *Osservatore Romano* protested the laws forbidding

Aryan and non-Aryan marriage, as violating the concordat between the Vatican and the Italian Government. In Article XXXIV of the concordat, the Italian Government agreed to recognize the civil validity of all marriages performed in accordance with canon law. Pope Pius addressed personal letters to the King and Premier Mussolini requesting them not to allow this violation of the concordat. The monarch replied that efforts would be made to meet the Vatican's objections. . . . Mother Frances Xavier Cabrini, the first citizen of the United States to be thus honored, was beatified in St. Peter's Basilica. The initial ceremony was performed by Cardinal Mundelein, who officiated at Mother Cabrini's funeral twenty-one years ago.

FRANCE. Premier Edouard Daladier, striving to avert an economic crisis, issued thirty decree laws. The gold stock of the Bank of France was revalued. The principle of the forty-hour week will be kept but, for three years, a week of five-and-a-half days will be in operation. Employers are permitted to employ workers for fifty hours a week, with increased wages for extra hours. The French national lottery was abolished. Rates for letters and telephone calls were raised. . . . Léon Jouhaux, president of the General Confederation of Labor declared the new labor decrees unacceptable. The National Confederation of War Veterans rejected the Premier's appeal to sacrifice part of their pensions. . . . As the decrees went into effect, banks shut on Saturday during the past eighteen months opened for Saturday business. Courts sat on Saturday morning. . . . A French-German accord was reported near completion. . . . Daladier's Radical Socialist party, in breaking the Popular Front, declared it could no longer participate in a group which included Communists. It accused the Communist party of opposing policies approved by the nation, such as the policy of non-intervention in Spain.

SPAIN. In the Ebro River sector, Franco forces pushed the Loyalists back seven miles, gained Paurares, strategic peak, eight miles north of Gandesa. The Nationalists drove the Red army back across the Ebro River, captured the towns of Asco and Flix. Another Franco column penetrated Ribarroja, three miles west of Flix, said to be the last Loyalist stronghold on the west bank of the Ebro. Loyalist efforts to divert Nationalist pressure from the Ebro River front were continued by their attempts to set off an offensive in the Segre River sector. Fierce fighting was reported in this region.

SINO-JAPANESE WAR. Answering protests from the United States, Great Britain and France, Japan refused to re-open the Yangtze River to commercial navigation. . . . Japanese columns captured Yochow, situated between Wuchang and Changsha. The city controls the approach to Tung Ting Lake from the Yangtze River.

CORRESPONDENCE

REAPPRAISEMENT

EDITOR: I am wholly in accord with the sentiments expressed by Father Patterson and J. A. McG. in your recent issue.

I think Catholic Action of the future must be based entirely on the encyclicals of Leo XIII. These encyclicals are founded on the premise that Catholicism presupposes fairness and justice to the poor and underprivileged. Unfortunately, many Catholics and non-Catholics are of the opinion that present Catholic Action in America is based definitely on a guaranteed *status quo* and that it thereby lends itself to oppression and intolerance.

It is essential that we reappraise our entire policy, and the encyclicals of Leo XIII and Pius XI must form the fundamental basis for such appraisal. May I suggest that some effort be made along this line.

New York, N. Y.

JOHN MCALLISTER

SHELLERS IN SAN ANTONIO

EDITOR: The Wage-Hour Law went into effect, and at once the majority of our 100,000 Mexican people were thrown on public charity. Dress making and pecan shelling were the main support of the colony. After one week of idleness the dress factories opened, but the pecan industry remained closed.

Quick work had to be done to save the thousands from starvation, and the ready response of the call to aid the Mexican poor shows that our Catholic cause is not lost in Texas.

While the C.I.O. officials endeavored to meet the demand with soup kitchens at various points, the work was too vast for a single group of organizations. Father Murphy, S.S.J., was inspired to call a meeting of the Catholic organizations of the various parishes to form a free center for supplying needs; other denominations had representatives at the meeting. The distributing center was established at Guadalupe Church in care of the Jesuits.

The only practical hope for a solution to the starvation of the Mexican colony lies, as Everett L. Looney, chairman of the Texas Industrial Commission, points out, in the establishment of a WPA-financed pecan-shelling project.

Citing statistics to show that the average sheller in San Antonio, center of the industry, earned five cents an hour, Mr. Looney said the Wage-Hour Act was designed to improve living conditions of such workers. The same investigation showed that the workers' "health, efficiency and general well-being is the lowest conceivable."

Archbishop Drossaerts in his report to the American Board of Catholic Missions reported that a

Federal investigation revealed that the average annual income of these people amounted to from \$27 to \$40.

Through the untiring efforts of Father Tranchese, S.J., a Federal housing program has been prepared for this slum district, where a local investigation revealed conditions so unspeakable that the report had to be stopped.

Every effort is being made at present to provide some relief. Every relief agency in the state has been asked to meet the present emergency. Governor Allred has promised to put all assistance possible behind the relief movement that has gone beyond the reach of private aid with the sudden closing of the only industry that feeds the Mexican slum population.

The Federal Government has been approached by the czars of this million-dollar industry to reduce the rates for the worker or change the basis of pay, and the report of Mr. Looney has been brought to Washington to assure living wages for these poor slum workers.

San Antonio, Tex.

J. B. CARBAJAL, S.J.

TOLERANCE

EDITOR: As an interested reader, contributor even, to AMERICA, American born and bred, catholic (small c, please) in religion, I am surprised and grieved at the anti-Semitic and un-Christian attitude of some of your readers, as much so as I would be at a like display of anti-Catholic sentiment in one of the Jewish publications.

I admit that some misguided Jews make up a large part, or even the whole, of the misnamed Abraham Lincoln Brigade. So what? Why condemn all Jews, many of whom join you in condemnation of that perverted "democracy" in Spain, now definitely on the decline?

Some few Jews, also, are found in Communist, syndicalist, even anarchist organizations. According to some of your readers all Jews therefore are to be condemned. That may be a fair position, but not to my way of thinking.

I gladly join with you or your readers in condemning guilty Jews and non-Jews, but there I have the decency to stop. To do otherwise is to flout the teachings of morality and fair play.

Daily I meet Jews, Catholics and Protestants, those of no faith at all, and if they conduct themselves as decent human beings, I am tolerant of their beliefs or unbeliefs, even if diametrically opposed to mine.

I would therefore suggest that the anti-Semites (few in number, I hope) among your readers cultivate the least bit of tolerance, even toward non-Catholics, or cease calling themselves Catholic.

Might I also suggest they reread their Good Book, especially where the Master advised his disciples: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

That we prefer to regard as the Christian attitude, not that of the cowardly few who would add burdens to those weighted down in pagan Germany, as they had not been for a thousand years and more.

Washington, D. C.

SAML. SALOMAN

EDITOR: Deeply alarmed at mounting persecution in Europe, American Jews clamor more and more insistently for Catholic aid in combating Fascism. Meanwhile organized Jewry becomes more and more reluctant to assail Communism. The New York Times, of October 31, in its story on the opening session of the American Jewish Congress reports a striking instance of this reluctance:

The mention of Communism threw the convention into an uproar when delegates and visitors attempted to shout down Abraham Levin, a St. Louis, Mo., delegate, who demanded that a proposed declaration of the convention's principle be amended to include a denunciation of Communistic theories. After heated discussion Mr. Levin withdrew his demand.

By his silence upon the menace of Communism, and his even open hostility to any harsh words against it, the Jew inevitably aligns himself with Communism in the minds of many people. This is a potent source of the very anti-Semitism the Jew is trying desperately to prevent. To protect the Jew against his own misguided instincts, I propose that before any Catholic, singly or in a group, joins with a Jewish organization in condemning Fascism he demand as a necessary condition a simultaneous, explicit condemnation of Communism.

New York, N. Y.

JOHN W. HAYES

UNIONIZED

EDITOR: In your editorial, *Jobs at Washington* (October 29), we were surprised to note the following statement:

Government employees will not be saved, it seems to us, through unionization. Their real need is an honest, intelligent civil-service system.

The National Federation of Federal Employees, an independent unaffiliated union, was organized in 1917 to bring about an improvement in intolerable conditions under which Federal employees were laboring. There had been no modernization of the service in more than half a century.

As a direct result of pioneer efforts of the National Federation of Federal Employees, fundamental betterments, in behalf both of employees and the service, have been achieved. These include classification, retirement, standardized leave, and many more, including, through the years, a gradual extension of the merit system. Indeed, it was through the work of this organization—and this is attested by competent outside personnel authorities—that thousands of positions which had been of the pa-

tronage variety were brought into the competitive classified system.

The National Federation of Federal Employees since it has been in existence has been fighting the merit-system fight. The Harding administration furnished a classic example of what the organization has done. Early in President Harding's administration, an Executive Order was issued, the practical effect of which was to remove scores of positions in the Bureau of Engraving and Printing from the competitive classified service, dismissing the incumbents, and replacing them with political appointees. This was intended as the beginning of a campaign of wholesale dismissals of civil-service employees to make way for patronage appointments.

It is a matter of record that the National Federation of Federal Employees was the only organization in the United States to recognize this move for what it was, and to carry on a fight against it. After many months of constant, tireless effort by the National Federation of Federal Employees this iniquitous Executive Order was rescinded.

This case is simply one of hundreds which might be cited.

It is true that in recent years there has been a large accretion of non-civil service positions, and this unfortunate tendency the National Federation of Federal Employees has fought vigorously and effectively.

We regret that AMERICA's editorial failed to recognize not only the fact that this organization has been able to bring about a tremendous amount of progress in Federal personnel administration, but also that only through organization and organized, concerted effort can the civil-service system, which AMERICA and all right-thinking citizens desire, ultimately be achieved.

We who have been on the firing line for the past two decades and more know that, contrary to AMERICA's editorial remark, unionization—the right kind of unionization—has been the Government employees' only savior, and we know further that organization and organization alone is going to bring about extension of the merit system throughout the service. And, it may be added, it will take organization, watchful, vigilant and sleepless organization, to keep that system once it is accomplished.

Washington, D. C.

GERTRUDE M. McNALLY
Secretary-Treasurer

"WHO MAKES ITS LAWS"

EDITOR: "Let those who make the battles be the only ones to fight."

This line from a song which, more than fifty years ago, my good old Irish mother used to sing while performing her household duties, is recalled to my mind by Father Conniff's letter (AMERICA, October 15).

What a simple solution it would be for a lot of the world's troubles!

Brooklyn, N. Y.

LAMBERT

LITERATURE AND ARTS

MARGERY KEMPE AND HUSBAND JOHN

ENID DINNIS

TRUTH, which is proverbially capable of out-doing fiction on what might be called thriller lines, can—so it would appear—create a story-book situation (with the suspicion of a chuckle in it) for an audience not concerned with best-sellers.

The romantic discovery of *The Boke of Margery Kempe*, after the author had remained a mystery woman for five centuries or so, has in it a touch of the pranksomeness of a medieval jest, played on a section of the public to whom the literary value of the discovery was not its outstanding point.

Margery had hitherto been known to her public as the author of a tiny volume of extracts from a larger work published by Wynkyn de Worde in the early days of printing. Wynkyn, like the modern publisher, was apt at the issue of popular pious compilations. A copy of the *Treatise* was preserved in the University Library at Cambridge and was made known to the Catholic reading public in a little volume of medieval excerpts from the Mystics, entitled *The Cell of Self-Knowledge*. Margery's contribution to mystical literature was held to place her in line with Rolle, Hylton, Juliana of Norwich and others. The pious reader formed his idea of Margery Kempe whose "divine commerce" would indicate that she had reached the summits attained by the saints. Popular opinion set her down as an anchoress. Everyone had a clear idea as to what the author of Margery's book ought to have been when, in the most story-booky manner possible, the whole Book of Margery Kempe came to light! In 1936, a modernized edition of the manuscript, discovered in the library of an ancient Catholic house, was given to the reading public. Margery Kempe of Lynne had withdrawn her curtain and was showing herself to her devotees.

But it was no anchoress who peeped out or, should we say, strode forth a shatteringly realistic figure into their midst? Margery Kempe introduced herself as a married woman, the mother of fourteen children, some of whom survived infancy. Her husband, John Kempe, was an honest citizen of Lynne in Norfolk, of which town her father had been Mayor. Margery's intercourse with Heaven was in circumstances the reverse of a recluse.

But after the first shock, this might have been forgiven. After all, married mystics have existed and attained sanctity in the home. But Margery's life-story (she dictated it to a scribe, being herself unlettered) was far from being one that presented holiness in the Pauline garb of one who is all things to all men. She was undeviatingly one thing to everybody; and that one thing made her a scourge to all those who approached life from a different standpoint. She based her teaching, and she propounded the faith that was in her to all alike, on the thesis that "no one can be merrie save in Heaven." She had glimpsed Heaven and claimed knowledge of ghostly things which was bluntly queried by certain of her associates. The secular reader finds her story full of humor, not being concerned with its incongruities as presenting a theological puzzle. The pious reader is pained and perplexed.

Throughout the story, which is in the third person, she alludes to herself as, "the said creature." She recounts her early adventures with the utmost frankness and fidelity, to the delight of the secular student. She shows herself to have been an ambitious and resourceful woman of the world before her "conversion." She started, first a brewery, then a horse-mill in her native city of Lynne, and attributes these enterprises to pride and covetousness, accounting thus for their subsequent failure. But from the time of her conversion, she sets forth, with all the vigor which had gone to the establishment of the brewery and the mill, on the spiritual adventure which her life had now become. She grew restive under the vows of matrimony and persuaded her husband to allow her to embrace the single state. This came hard on honest John, for he loved his wife and they had been perfectly happy together. But Margery felt the love of her heart being drawn away from fleshly affections and her response was characteristically vigorous.

Margery's reactions to the admonitions spoken to her by an "interior voice" were amazing. She donned the white mantle and ring of a "mayden" and spent her days in visiting the various shrines, and in listening to sermons. She disported herself

in a manner which brought upon her the "despites and shames" which the reader is compelled to acknowledge were not unprovoked. Her "gift of tears" was a terrible trial to her associates. She was given to bursting into "boisterous weepings" when listening to sermons, and she had an insatiable appetite for sermons. She wept for the same reason as the saints had wept, but it was hard to persuade her fellow-worshippers that it was a heaven-sent gift, for her weeping was "sharp and boisterous and hideous." She got turned out of church for her "shrill shriekings" which disturbed both preacher and congregation. They charged her with being a hypocrite and weeping at will, whereas she tells us that she "had prayed the Lord to take these cryings from her at the time of sermons since she would rather be in prison ten fathoms deep . . . than to give men occasion to sin over her wilfully." Her prayer was not granted and she suffered much rough usage in consequence, but "she thought it was full merrie to be reproved for God's love."

Her white "Mayden's mantle" was the cause of many revilings for she was known to be a married woman, and faithful John was frequently in the offing when Margery made her journeys about the countryside; but Margery was out for revilings. On one occasion a priest took her by the collar of her gown, saying: "Thou wolf! What is this clothing that thou hast on?" On another occasion, when she was on pilgrimage, her companions, grown exasperated by her sturdy assertions that no one could (or should) be merry, save in Heaven, insisted in cutting her mayden's gown short "so that it came but little beneath her knee, and made her put on a coarse canvas apron" and so continue her journey in peasant garb. There can be no getting away from the fact that Margery was a singularly aggravating person.

But she had her following, and she invariably got the best of it when brought up before worshipful prelates or learned clerks on the charge of Lollardry, which happened fairly frequently. Opinion was divided as to whether Margery was a hypocrite or a "right holy woman." At one place she would be offered the best of good cheer; at another they would threaten to burn her in a tun, and have a bundle of thorns in readiness. But she found grace with the Archbishop of Canterbury, for all that she had spoken boldly for the correction of his household, saying that those would be damned unless they left off their swearing and other sins. Whereat a woman in a furred coat spoke full cursedly to her saying: "I would thou wert in Smithfield and I would bring a faggot to burn thee with." But the Archbishop meekly suffered her to speak her intent, and she had dalliance (conversation) with him in his garden until the stars appeared in the firmament. After which John Kempe emerged from the offing, and they went to London and she had "right good cheer, and her husband too, because of her."

But the most remarkable part of Margery's story is that relating to her pilgrimages. These were by no means confined to her own country. By attach-

ing herself to a "fellowship" she was able to journey to Rome and to many parts of Europe, and even the Holy Land. Her story of these amazing journeys is an unbroken record of the rough usage that she received on every hand, for all that she was a woman of means. Margery's unpopularity was phenomenal. Her troubles accumulated on pilgrimage. (John Kempe seems to have jibbed at crossing the seas.) Her fellow-pilgrims were not pleased that she ate no flesh; that she "spoke religion as much at table as in other places"; and most of all, "that she wept so sore." "They did her much shame and much reproof," and on the whole, small wonder! Sometimes they definitely refused to keep her in their company and she had to find a guide to accompany her—a man with a broken back from Bristol, an old man with a white beard from Devonshire. Her last pilgrimage was undertaken at the "very great age of three score years." Cast out by the fellowship, she bribed a friar to be her guide, but the latter, with small gallantry, preferred returning her recompense of gold to suiting his pace to hers.

Margery's story ends with a delectable return to domesticity. John Kempe in his lonely home fell down stairs and broke his head. He lived on, helpless and semi-imbecile, and Margery, no longer fearing the voice of scandal, resumed her wifely duties, tending the poor invalid with the patience and tenderness that he deserved. A "good and easy man," kind and compassionate, it is John Kempe's fidelity and devotion that give a tender note to Margery's rather prickly story. A self-effacing personality, it is nevertheless Margery's husband who humanizes the vivid story recounted in her pages. John undoubtedly helps Margery to "get her lines over." He, too, had made his vow of chastity to enable her to pursue her strange path. He is her best apologist.

Such was Margery Kempe, and such were her doings. And the impulse behind it all is that indicated in *The Little Treatise* printed by Wynkyn de Worde. Margery ever acts in obedience to the voice which speaks to her ghostly understanding. It bids her give up eating flesh food in order to mortify her body; then it commands her to resume doing so in order to purge pride from her soul by the misinterpretations of her action which bring her despites and reproofs from the people. It bids her undertake pilgrimages to distant lands. Margery was not a woman without fear. Her amazing tenacity of purpose alone overcame nature. She was timid of the dangers of the road. She dreaded seasickness. She dreaded the hardships of travel occasioned by fellowship with poor folk, when "she was bitten and stung full evil, night and day." And it was, withal, a fearful joy that she snatched from the "scorns, despites and revilings" that she courted so valiantly. In the life-story of Margery Kempe one fact emerges. It was the "dalliance" with One whom she thought she heard speaking in her soul the words found worthy of preservation together with those of the great mystics that made so strange and mystifying a figure of Mistress Margery Kempe.

BOOKS

BUT THE CLASSICS TOO FOR THOSE IN THEIR 'TEENS

IT GOES without saying that there must be skates, footballs, sleds, Indian suits, and the like under the Christmas tree, but the days are growing shorter and stormier, and there will be times, too, when the weather will oblige all young folks to be indoors. That is when books will be needed, books suited to the individual tastes, aptitudes and inclinations of young people. Publishers have made marvelous strides during recent years in catering to the inclinations of juvenile readers. There is hardly a hobby of boy or girl that will not find a suitable answer on the booksellers' shelves. And this year the selection has been just as good, if not better, than ever before. The best authors and child directors have been brought into the field for consultation, and the result has been a really wonderful assortment that should meet every requirement.

As usual there are lots of books about animals, which are always a source of particular interest to younger children: dogs, cats, ponies, and other pets, with plentiful illustrations, many of them actual photographs. There are nature stories that give factual information in a manner easily retainable by young minds. History and biography play their usual important part and, I think, in a more striking way. Perhaps it is because more attention has been paid to data and composition. But there is a particular class of books—styled vocational or career books—which has been stressed this year. Vocational books are not new in the realm of children's literature, but it would seem that these books have been prepared with more care for detail and interest.

Some books in this class are in the nature of stories, as is the case of *At the Sign of the Golden Compass* (Macmillan), by Eric P. Kelly. Here is presented in dramatic style an important chapter in the history of printing. Godfrey Ingram, a young printer's apprentice of London, got into trouble at home and was forced to flee to Antwerp, where he was befriended by Christopher Plantin, a name that means much in the history of printing. There are treachery and plots and mysteries enough to satisfy the imagination, along with the substantial background of information about the printing trade. *Pasteur, Knight of the Laboratory* (Dodd, Mead), by Francis E. Benz, is really a biographical sketch, but it is also the story of a great career and, as such, may be well classified under the head of "vocational." Many a boy at fifteen or even younger, especially after he gets a taste of natural science in high school, forms a well-defined ambition for a life's work, and that is where Pasteur's example will prove provocative and stimulating. And if it is music, and more particularly the violin, that is the attraction, *Stradivari, The Violin-Maker* (Knopf), by Charles Angoff, will be a useful recreation from the tedium of practice. It, too, is biography, but the emphasis is placed on craftsmanship. Lucy Embury writes an inspiring story in *Painted Saints* (Viking), which has to do with pottery and sculpture. The setting is Marseilles and Provence in Southern France, and the story about Father Serano, little Marcel and Sibilo, the lovely girl Marcel eventually marries, is entrancing.

Then there is the hobby book for the boy who is mechanically inclined. *Things a Boy Can Do with Electricity* (Scribners), by Alfred Morgan, suggests inexpensive and safe experiments that can be made from materials at hand in the home. Mechanical inclinations can be more than satisfied with *Models Any Boy Can Build* (Appleton-Century), by Joseph Leeming. We are willing to guarantee that Junior's enthusiasm will prove

as contagious as measles, and Dad himself will be wanting to pitch in as well. Ships, too, always prove fascinating to most boys who have the "bent," and here we have *Boys' Book of the Sea* (Dutton), by Charles Boff, with plenty of illustrations and authentic information on all classes of vessels.

Picture-books next in order demand our attention. I doubt if anything so lovely as *A Child's Grace* (Dutton), which is a series of photographs by Harold Burdekin, has appeared this year. It is useless to remark further on the book than to say that the pictures are superb and the thought sublime. Charles Scribner's Sons are responsible for another beautiful picture-book in colors, *The Gay Mother Goose*, which is done in the Mother Goose fashion and in a way that four-year-olds will appreciate. *Frisky Finding a Home* (Dodd, Mead), by Dorothy and Marguerite Bryan, is a cute picture story for first-graders that tells of a puppy's troubles in finding an understanding home. Lovers of *Ezekiel* of last year will want to become further acquainted with their favorite. Happily, Elvira Garner has written a sequel in *Ezekiel Travels* (Holt), that should prove equally popular and attractive. Then there is *Little Orphan Willie-Mouse* (Little, Brown), by Lynwood M. Chace and Evelyn M. Chadwick, which is a combination of story and photographs of a real live woodmouse. We cannot resist telling that Willie was an orphan and had to shift for himself, seeing that he had neither mama nor papa.

Thanks to Walt Disney, Snow White lives among us once again, and so Wanda Gág has supplied the popular demand with the real *Snow White and the Seven Dwarfs* (Coward-McCann), right out of Grimm's *Fairy Tales*, with drawings to suit, which are not the movie caricatures. And speaking of Grimm's *Fairy Tales*, that brings us back almost to the time of the Deluge, when the animals in the Ark formed the Ark Club, with Mr. Lion as president. Evidently, even then the parrot had a sharp tongue, and what happened at the meeting is entertainingly told in *We Were in the Ark* (Studio Publications), by Geoffrey Holme. In a little story told with text and pictures, once again we make the acquaintance of Blaze, the pony, and Billy, his master, in *Blaze and the Forest Fire* (Macmillan), by C. W. Anderson. The title reveals what the tale is about but not the heroic deeds of Billy and the pony, which younger readers will prefer to discover for themselves. And here we might add that the pig in *The Pig That Danced a Jig* (Dutton), by Katharine D. Morse, is not one of the Three Little Pigs who were not afraid of the Big Bad Wolf, but a surly, jealous old fellow who had to learn a sorry lesson. But "pigs are pigs," and so Buffo, a mischievous little black pig, in *Buffo and Petro* (Longmans), by Alison Baigrie Alessios, makes a nuisance of himself and is only saved from an early fate by his master, Petro.

Lots of young people will be glad to learn that Nicodemus and Petunia are back with us this year in a new series of adventures, under a new title, *Nicodemus and His New Shoes* (Dutton), by Inez Hogan. Munro Leaf, who gave us the delightful *Ferdinand* last year, has two new offerings in *Safety Can Be Fun* (Stokes), and *Wee Gillis* (Viking) about a Scotch boy who cannot make up his mind between becoming a Highlander like his father or a Lowlander like his mother. But he was canny, was Wee Gillis, and so he compromises on the biggest bagpipes in Scotland. Then we must mention *Anim Runs Away* (Macmillan), by Adèle and Cateau de Leeuw, *Young Settler* (Dodd, Mead), by Phil Stong, *Alexander's Christmas Eve* (Dutton), by Marjorie Knight, and *America Begins* (Scribners), by Alice Dalgliesh and Lois Maloy, the latter a picture-story of American history. Nor must we forget *Sleepy Kitten* (Dutton), by Miriam Clark Potter, and *The Story of Ebird* (Morrow), by

Charles Cleek, which is a refreshingly laughable story of a funny-looking dog with long ears, a short tail, and a friendly look in his eye.

The fireplace or around a campfire lends itself to nature stories. Thornton W. Burgess has the right atmosphere in *While the Story-Log Burns* (Little, Brown), where much information about animal habits and habitats is discussed by the children squatted about the fire-log. Animals make amazing use of their tails and many of these facts are gathered interestingly in Graham Carey's *Tails Book* (Sheed and Ward), that are exceptionally instructive. By pen and picture ten splendid stories about the animals of the Bible are the subject matter of *The Book of Bible Animals* (Harpers), by W. W. Robinson, while *Animals in Black and White* (Morrow), by Eric Fitch Daglish, presents an authentic nature study of 117 beasts, birds and fishes in text and picture. This is a must book for young nature lovers. *American Animal Book* (Knopf), by Phillip L. Martin, is best adapted, perhaps, to younger audiences, since it is a beautiful pictorial of the most famous American animals. The life history of the ant proves most attractive to young people, and here Nina A. Frey supplies a factual history in an adventurous way in *Lasius, The Lucky Ant* (Dutton).

Most younger children like stories about their pets. Oftentimes a lot of factual information is incorporated in the story as well. *The Adventures of Chico* (Stackpole), by Stacy and Horace Woodard, is really an adventure story of a little Mexican lad and his animal friends, with funds of information about deer, snakes, and the like, and the illustrations are actual photographs. Will Rannells, famous painter of dog portraits, drew the illustrations from living models for Eleanor Youman's *The Great Adventures of Jack, Jock and Funny* (Bobbs-Merrill), which is an exciting dog story; and some idea of the standards of dog breeders is gathered from *Black Bruce* (Harcourt, Brace), by Margaret S. Johnson and Helen Lossing Johnson, in which the character of dogs is explained in a prepossessing manner. *Animal Tales from the Old North State* (Dutton), by Lucy Cobb and Mary Hicks, is really a collection of Negro folktales about animals and birds, while *Moo-Wee, the Musk-Ox* (Stokes), by Jane Tompkins, is an informative story of the Arctic, and *The Famous Cats of Fairyland* (Dutton), collected by Lowry C. Wimberly, is a series of stories about famous cats in fairy tales, that will not be found dull for the retelling. We should like to mention, also, *Barkis* (Harpers), by Clare Turlay Newberry, and if there are twins in the family, we should recommend Esther Brann's *Patrick Was His Name* (Macmillan).

Biography has been particularly fine this year. Factual information, with less stress on heroics, seems to characterize this field of juvenile literature. A really handsome gift that any boy or girl would be proud to possess is Jeanette Eaton's *Leader By Destiny* (Harcourt, Brace), which is a very human history of George Washington, stressing the story of his multifold activities, and his problems at home, at war, and in the political service of his country, without detracting one whit from the great hero we have pictured him. When Hildegard Hawthorne writes a book, we are always sure of something exceptionally fine, and we were not disappointed in her *The Happy Autocrat* (Longmans). It is the story of Oliver Wendell Holmes, humorist doctor, which we think is one of the outstanding juvenile biographies that has appeared in some time. William Cody, last of our pioneer frontiersmen, is treated a little too heroically in *The Story of Buffalo Bill* (Bobbs-Merrill), by Shannon Garst, but the facts of history are substantial, and the book merits commendation. There are some excellent lives of the Saints that deserve the highest praise and should be on the must list of every Catholic parent. Agnes T. Keyes translates charmingly the story of *The Troubadour of God* (Kenedy), which as all will surmise is the life of the incomparable Saint Francis of Assisi. It is not primarily a children's book, but its simplicity is such that we cannot overlook men-

tioning it here. Saint Agnes is another Saint whose story has a special appeal to children. Helen Walker Homan has written an exquisite piece of work for younger children in *Little Saint Agnes* (Longmans). Saint Francis Xavier lends himself to thrilling adventure. The story of his travels and his missionary activities is epic in scope, and M. G. Benziger has shown herself equal to the task in *A Sixteenth-Century Nobleman* (Burns, Oates). There is a charming story of a Canadian boy—Jacques Bernard was his name—who wanted to become a foreign missionary, but God had other designs. We want to recommend to young boys and girls Father Letourneau's *My Little Missionary* (Benziger).

Whether we are six or sixteen, there is an appealing delight in fairy tales and stories of folklore, which stimulate the imagination, whether written in verse or prose. Edmund Leamy's *The Golden Spears* (Longmans) reappeared in a new format with apt illustrations by Richard Bennett. These tales are classics of Irish folk literature, with gay little men and merry pipers, with swans who are really princesses and dwarfs who are princes in disguise, holding sway throughout. Put this book, also, on your must list along with *The Pigtail of Ah Lee Ben Loo* (Longmans), by John Bennett, which is a group of stories, some in verse, others in prose, and illustrated with beautiful silhouette drawings. *Once on a Time* (Scribners), illustrated with poster-like pictures by Katherine Milhous, is another striking collection of folk stories, and *Told in the Twilight* (Dutton), by Isis L. Harrington, is a colorful collection of Navajo and Pueblo Indian stories, also in prose and verse, based on tribe history. Charles Lamb's *Tales from Shakespeare* are undoubtedly the best introduction that parents can give to the Bard of Avon, but *Three Children and Shakespeare* (Harpers), by Anne Terry White, will prove particularly helpful toward the same goal. These little discussions that Joan, Harry and Ruth have with their mother are wonderfully instructive and thought-provoking. We might include *Three Tunes for a Flute* (Macmillan), by Rose M. Sackett, which is a story of Thad and Berry, twins if you please, who returned to visit Aunt Jillian in Ireland. There is a goodly mixture of fairy tale and folklore to warrant including this charming story here; and because of the ever-present goblins and magic in it we conclude with *King of the Tinkers* (Dutton), by Patricia Lynch.

It is hard to imagine a more difficult task than to classify properly adventure stories. Some of the stories, originally written for fourth and fifth-graders, are so excellent that grown-ups will enjoy them equally well. Here is a book that is recommended to both mother and father, after Junior has finished it for the first time. It is *Mr. Popper's Penguins* (Little, Brown), by Richard and Florence Atwater. The story is riotously funny and just too good to spoil with telling here. One reviewer remarked about it: "It may contribute its mite in trying to save our democracy." Marjorie Hayes has a gift for young children's stories, as will be remembered from her *The Little House on Wheels*. This year she gives us *Alice-Albert Elephant* (Little, Brown), that is a series of adventures to distant lands, all made on the back of a make-believe baby elephant, conceived out of the imagination of Larry and his sister, Lady.

The number of excellent stories, adventurous and otherwise is almost legion. One that will infallibly appeal to boys is Laura Benét's *The Hidden Valley* (Dodd, Mead). The setting is Yosemite Valley and it is hard to imagine a more attractive spot for thrilling adventures. How Seth and Ahwahnee, his Indian friend, won their "feathers," will provide enough dramatic incidents to satisfy the most critical youngster. Neil Boyton, S.J., has been popular with boys for years. Those acquainted with *On the Sands of Coney* will want to have this sequel, *Killgloom Park* (Benziger), that has more thrills per line than most books have per chapter. Any navy-minded boy will welcome *Midshipman Lee* (Little, Brown), by Robb White III, which details the life of a middy at Annapolis with all its glamor, and then the annual cruise. But if our preference is for buffalo hunts

THEATRE

and Indian fights, then *Forty Days to Santa Fe* (Little, Brown), by Leonard K. Smith, should more than qualify. How John Foote finally discovers the murderer of his uncle, furnishes the clue to the final outcome. May Lamberton Becker is eminently qualified to make a choice of stories guaranteed to suit juvenile tastes, and when we noticed that she selected the collection in *Golden Tales of Canada* (Dodd, Mead), we were sure the selection was right. There are stories about Marie Chapdaleine, the Black Warrior, and of course the Northwest Mounted Police—no book of Canadian adventure would be complete without them—and each with a delightful introduction by Mrs. Becker herself. *Courageous Companions* (Longmans), by Charles J. Finger, is a tale of adventure and exploration, with an historical background, about Magellan's voyage around the world, and *A Boy Rides with Custer* (Little, Brown), by Zoa Grace Hawley, deals with a thrilling adventure that climaxes in the celebrated Battle of the Big Horn. Two football stories end this list. They are *Backfield Play* (Appleton-Century), by William Heyliger, and *From Snow to Sun* (Longmans), by R. J. Burrough, that will supply excitement for the young enthusiast.

Most of the foregoing stories are written for boys, but there are plenty of lovely books that are more to girls' tastes. Here is one that will captivate—it is *Madeleine's Court* (Dodd, Mead), by Mildred Criss—which tells delightfully and inspiringly of Madeleine de Vitry and her author-father. There is real charm in this narrative of a companionship between the little girl and her father, who lived in a garret-studio on an island in the River Seine near Notre Dame Cathedral at Paris. *Sue Barton, Visiting Nurse* (Little, Brown), by Helen Dore Boylston, continues the Sue Barton series and, perhaps, brings it to a climax, for after many interesting adventures as a visiting nurse in New York slums, Sue does succumb to Dr. Bill Barry's insistence. And while on the question of nursing, there is *Penny Marsh* (Dodd, Mead), by Dorothy Deming, R. N., which sets forth the drama and satisfaction of a nurse's life in public health service. This book belongs rather to the "career" group. But Penelope for the heroine's name does savor of thermometers, pink pills and a black medicine bag. But for a story that will prove particularly satisfying to ten or twelve-year-old girls, *Sarah's Idea* (Viking), by Doris Gates, has everything—adventure, imagination, all in a setting of the Santa Clara Valley. To end on a romantic note—girls in their 'teens breathe it—there is a splendid story of Jadwiga, the Hungarian Princess, who became Queen of Poland and brought Catholicism to the pagan Lithuanians. *The Girl Who Ruled A Kingdom* (Appleton-Century), by Charlotte Kellogg, moves through a maze of knights and tournaments that combines history and romance.

Again, there are plenty of stories adapted to inclinations of girls and boys, as for example, *Huckleberry Island* (Little, Brown), by Agnes Cope Foote. This is a mystery tale that centers around a haunted wreck off the coast of Maine and, of course, the girls and boys summering on the island help to unravel the knot. What a surprise was in store for Renny and his two sisters, Kate and Janet, when they boarded the old steamboat that lay high on a mud flat! That beginning should be enough inducement to read *Captain Binnacle* (Dodd, Mead), by Howard Pease. And *The Song of Roland* (Longmans), by Merriam Sherwood, and *Red Hugh of Ireland* (Harpers), by Jeannette Covert Nolan, are really stirring novels in which history, fantasy and narrative are nicely blended.

But these recommendations are not offered by way of adequate substitute for the substantial classics. It would be a pity if any boy or girl reached manhood or womanhood without more than a passing acquaintance with Louisa Alcott's immortal stories. Then, too, the middle 'teens are not too early to introduce young people to the unsurpassable novels of Walter Scott and Charles Dickens. These are books to be absorbed by reading and re-reading, and year after year should be found at the foot of the Christmas tree.

ALBERT WHELAN

THE FABULOUS INVALID. Moss Hart and George S. Kaufman are extremely apprehensive about the health of the American theatre. They admit this in their new play, *The Fabulous Invalid*, produced by Sam H. Harris at the Broadhurst Theatre, and they support their case by a combination of what might be described as whimsy, fantasy, pessimism and glamor, if one were not weary of those over-worked words. But *The Fabulous Invalid* is good entertainment, though it is ineptly named, and though its various moods change with such startling abruptness.

What the play shows is the life of one theatre, supposedly typical of all—the Alexandria of New York. Beginning with a gala performance of fifty years ago, which all society attended, it carries the Alexandria and its neighborhood through successive stages of degeneration to collapse. We see first flashes of its greatest hits—the biggest stage successes of those roaring years that ended in '29. We are given only a minute of each of them—a bit of acting, a snatch of melody, a glimpse of a famous star. There is a lot of nostalgia in all this for old-timers in the theatre. Periodically, the Alexandria's prosperity is interrupted. Menaces appear, calamity howlers shout their warnings, the Alexandria meets one disaster after another. It runs down, becomes a moving picture house. "Forty-cent seats, soft carpets, Joan Crawford thrown in for good measure."

The neighborhood deteriorates. The picture people offer money gifts and prizes to lure the public to their entertainment. The Alexandria becomes a "five-and-ten." The street scenes and crowds shown around it are amazingly true to life. Next burlesque takes possession of its crumbling stage. Flashy young men and women sit in its mouldering boxes and shout down at the performers below them. That part of *The Fabulous Invalid* is vulgar and blatant; but it is a true picture of the phase it illustrates. It offers today's audiences a moment or two of the sort of thing New York law successfully suppressed last year. The Alexandria is raided; and from that time on it is given over to rats, cobwebs and decay, till a band of earnest amateurs rent it and make it the home of their new dramatic movement.

This is the conclusion of the two playwrights—that the future of their fabulous invalid, the theatre, lies not in the hands of the few devoted professionals who now keep it going, but in those of ambitious youth like the Orson Welles and other groups, who love the drama and will keep its flame alive. Incidentally the authors have recently chosen a sub-title—namely, *Cavalcade of the Theatre*.

I am ignoring the two ghosts who flit through most of the scenes. They have nothing to do with the play. There are other ghosts one cannot ignore. Dead stars, a mighty host of them, give us back a moment of their greatest rôles. Strains of almost forgotten music fill our ears—lovely, much of it. Names that were magic in their day are heard around us. Ernest Lawford makes a brief appearance as Shakespeare, to remark that he was never before hopeless about the theatre but that now he "doesn't know." Jack Norworth, Nora Bayes' partner in Vaudeville's golden days, plays the rôle of a doorman.

The whole production is a strangely alluring combination of past and present, humor and melancholy, optimism and despair. I do not agree with its conclusion. The American theatre is not dying, and it does not depend on amateurs alone to give it the elixir of life. That will always be administered by legitimate American actresses and actors—the best in the world, and among the world's stoutest-hearted citizens. Nothing, now or ever, can break down their courage or destroy their art. And, like the ghosts in the play, I, too, shall come back to see them—if I can!

ELIZABETH JORDAN

FILMS

ANGELS WITH DIRTY FACES. The title of this roaring melodrama, straining for picturesqueness without point, is a ready index to its sentimental character. A heavy-handed attempt has been made to camouflage this reversion to the gangster cycle as a preachment against crime, but, like most of Hollywood's professedly moral films, it suffers from acute immorality. The inclusion of a Catholic priest in the story does little save emphasize its small regard for religion as a crime-preventive, for in its conclusion salvation is made to depend more on hokum than on holiness. Two boys who have been brought up in the slums meet in later life, the one a reformatory-hardened criminal, the other a crusading priest. In his patronizing way the gangster sets some wayward youngsters on the right track by inducing them to attend a church recreation center and further strengthens them in rectitude by pretending to "die yellow" in the electric chair after he has killed two associates who are plotting the priest's death. Director Michael Curtiz has handled the routine story in traditional style, bathing in heroics and brightening the sordid hero with a coat of cheap glamor. It will prove a great pity if this pre-Code thriller was constructed merely to fit James Cagney's peculiar talents, and it is an even greater pity that Pat O'Brien's restrained portrait of the priest was rendered ineffective at the scenarist's hands. This is emphatically not a social document and, though it will find an audience, it must be judged on its own level. (Warner)

THANKS FOR THE MEMORY. The plot of this domestic comedy goes all the way back to a play called *Up Pops the Devil* and has already passed through some enervating stage and screen versions, but it manages to hold up long enough for an engaging cast to create an illusion of bright entertainment. The theme is ancient fun indeed, involving the hero turned housekeeper and his breadwinner bride. Tiring of her author-husband's financial lapses, an ex-model resumes her job and sets her spouse to writing the great American novel. His pride suffers, of course, and only impending fatherhood and an advance royalty check save the tottering union. Scenarists are always fond of children in emergencies. Bob Hope and Shirley Ross are the versatile mates and are ably seconded by Charles Butterworth and Otto Kruger. George Archainbaud gives free rein to individual comedy talents since there was not much to lose in the way of a plot in any case. (Paramount)

HARD TO GET. Heiresses apparently inspire far-fetched comedy, for this excessively coy film continues the fiction, which may be a fact, that young ladies of the upper social bracket have more money than dignity. Ray Enright has given the stereotyped incidents the usual smart and sometimes silly treatment, so that the heroine, masquerading as a maid to revenge herself upon a gas station attendant, falls in love with him and helps him to fame and fortune. Olivia DeHavilland and Dick Powell run through the chief rôles, aided, according to your point of view, by the latter's singing and Charles Winninger. This is lightweight family fare. (Warner)

SPRING MADNESS. The romantic woes of college students about to quit the sedentary life of the campus make up a humorously conceived and pleasantly executed film which will appeal to family audiences. The story centers about a youth who attempts to escape the logical conclusion of a conventional courtship in favor of a life of travel and adventure. Stern realities finally win out. Lew Ayres adds another effectively natural portrait to his recent successes as a hyphen between adolescence and manhood. (MGM)

THOMAS J. FITZMORRIS

EVENTS

CONCERNING the atrocities inflicted on a helpless minority in Germany there can be but one opinion among decent-minded persons. For the crime of one young Jew, for which the Jewish men, women and children were in no way responsible, there have been visited upon these latter wholesale reprisals so pitilessly cruel as to arouse the indignation of the civilized world. The Nazi bullies have outraged every instinct of justice and humanity, and have demonstrated how rapidly men sink back into primitive savagery under the influence of pagan ideology. . . . To the suffering Jews in Germany goes our heartfelt sympathy. . . . We applaud the recall of the United States Ambassador from Berlin as a gesture of Washington disapproval of Nazi hooliganism. . . . We applaud also the thorough manner in which the press and radio have told the whole terrible story to the people of the United States. These agencies did not represent Hitler and his gang as fighters for democracy as they represented the Reds in Spain. They did not hush up the atrocities in Germany as they hushed up those perpetrated against Catholics in Mexico. . . . On the contrary, they gave the American public a very full and very true picture of the situation in Germany. . . .

Puzzling questions arise in the mind. Called upon to inform the public about three persecutions, why did the press and radio give a false picture of two of these persecutions, a faithful picture of only one? . . . Consider the striking contrast between the vivid manner in which the German persecution was presented to the citizens of the United States and the abysmal silence which covered the persecution in Mexico, the falsification of the actual situation in Spain. . . . The Nazi barbarities were given first-page spreads under screaming headlines. Day by day the newspapers devoted oceans of space to detailed accounts of the shocking Hitler atrocities. A coast-to-coast broadcast, in which national figures spoke from various cities, told the radio public about the swastika vandalism. The United States Ambassador was recalled from Berlin. . . . Compare this with the handling of the Mexican persecution. Did the newspapers lend their front pages and reams of inside space to detailed day-by-day accounts of the persecution of Catholics in Mexico? Was there a national hook-up in which celebrities denounced the Mexican barbarians? Was the United States Ambassador recalled from Mexico City? . . . You know the answers. . . . Consider the case of Spain. In the last two and a half years, 15,000 priests were murdered in cold blood by the Loyalists. 200,000 men and women were butchered because they were Catholic. 10,000 churches were burned. . . . During these years did you notice any such front-page banner headlines as the following: "Loyalists Murder Thousands of Catholic Priests. . . . Sack More Churches. . . . Apply Torch to Convents"? . . . Do you remember seeing detailed day-by-day accounts of the frightful atrocities visited on Catholic non-combatants by the Loyalists? . . . Did you ever hear of a nationwide broadcast in which a group of prominent non-Catholic Americans denounced Loyalist persecution which is by far the most terrible in modern history? . . . Was the United States Ambassador recalled from Loyalist Spain? . . . Once more you know the answers. . . .

We are glad the persecution in Germany has been reported faithfully. We condemn wholeheartedly the cruelties heaped upon the Jews there, and join in the widespread indignation provoked by those cruelties. But we cannot understand why persecution of Catholics in Mexico and Spain does not also arouse national indignation. Nor why the press and radio get so worked up about one persecution and remain so calm about two others. We think they should get worked up about all three.

THE PARADER